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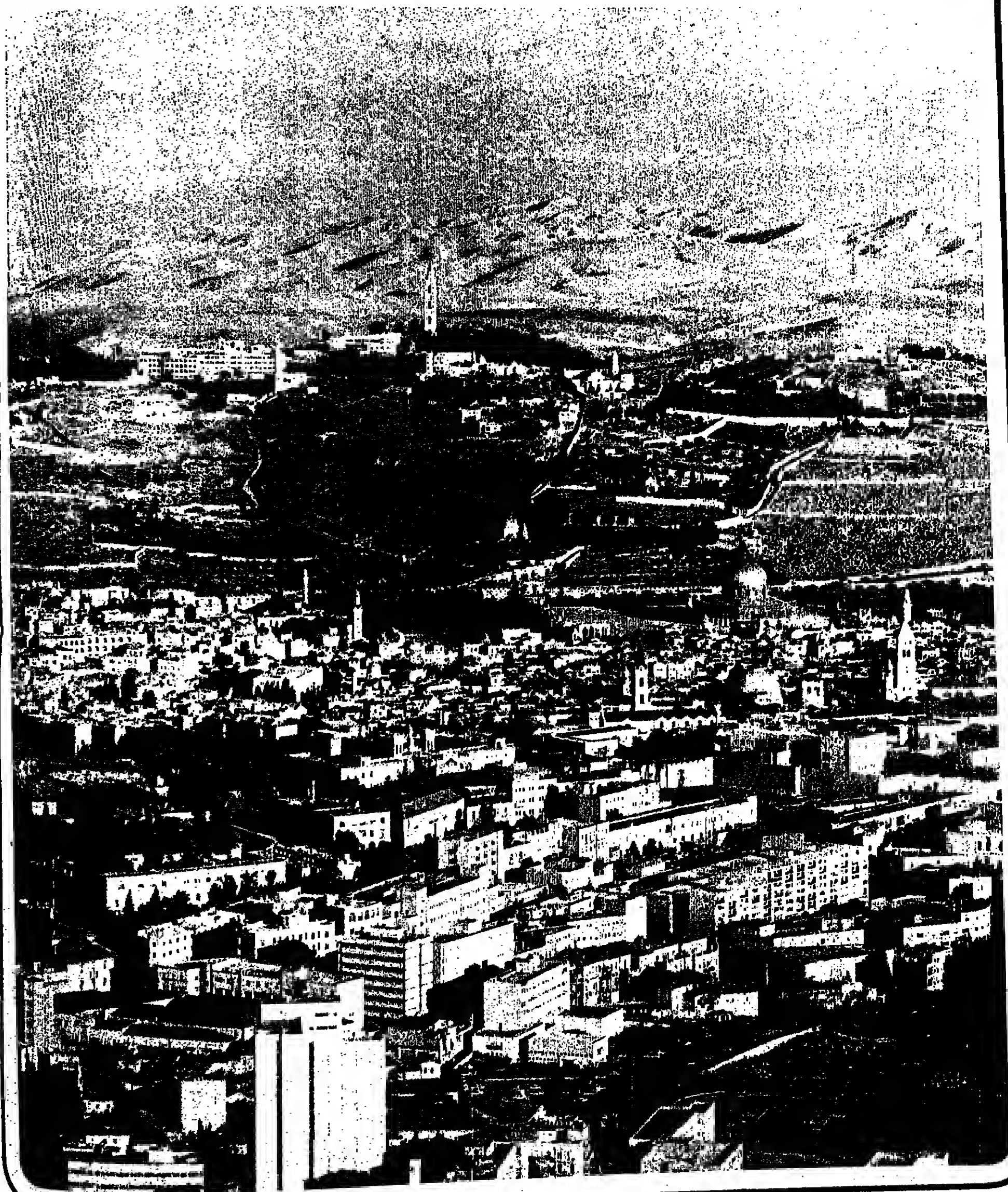
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**POST**  
Supplement

Monday, May 16, 1977

United Jerusalem: a decade



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## This Year in Jerusalem- Every Year in Jerusalem

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## THE JERUSALEM OF KING DAVID. THE KING DAVID OF JERUSALEM.

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A SPECIAL POSTER PUBLISHED BY THE DAN HOTELS ON THE OCCASION OF THE REUNIFICATION OF JERUSALEM. FOR SALE AT ALL DAN HOTELS

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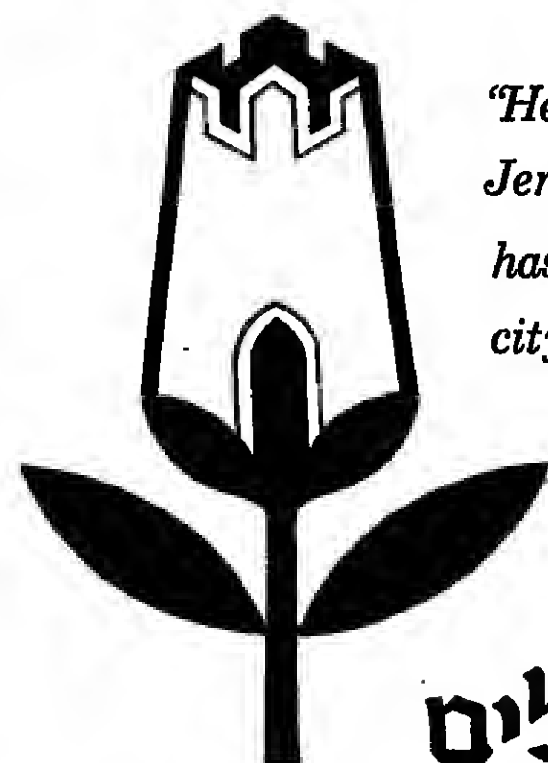
## In this issue

Mayor Teddy Kottel recalls how the reunification decision was made on the terrace of the King David Hotel; and poet Judah Stampfer portrays the many faces of 1947-48 Jerusalem.

Four Jerusalem writers — Aharon Appelfeld, David Shahar, Dennis Silk, and Zaida — discuss their visions of Jerusalem.

Teddy Kottel guides Jerusalem Post staff members on a tour of Jerusalem "10 years after".

Page	Page
Aspects of Jerusalem photographed long ago, and the same angles photographed today. 11	A 4,000-year calendar of Jerusalem. 19
Street names immortalizing the events of 1947. 18	The Jerusalem Foundation lays foundations for a new Jerusalem. 21
The generations of Jerusalem's safe society. 15	Some views from the city's walls. 23
Safeguarding public order and administering justice in the united city. 17	The tourism scene viewed from the American Colony Hotel on Jerusalem's East Side and from Fink's Bar on the West Side; and a dictionary of Jerusalem's street names. 24
Building a new life among the ravages of war and archaeological excavations of the Old City's Jewish Quarter. 18	1967-1977: United Jerusalem's Israel decade. 25



"He who has not seen  
Jerusalem in her splendour  
has never seen a desirable  
city in his life"

(Sukkah 51b)

הקן לירושלים  
the JERUSALEM foundation  
مؤسسة صدوق القدس

## CANADIAN HADASSAH-WIZO



SALUTES THE PEOPLE OF ISRAEL ON THE 10TH ANNIVERSARY OF THE RE-UNIFICATION OF JERUSALEM. WE SHARE YOUR PRIDE AND JOY AND CELEBRATION. CANADIAN HADASSAH-WIZO PAYS TRIBUTE TO THE MEMORIES OF THOSE WHO PERISHED IN HER DEFENCE, IN DEFENCE OF ZION. MAY JERUSALEM, CITY OF LIGHT, SYMBOL OF ANCIENT AND MODERN JEWISH HISTORY, CONTINUE TO BE A LIGHT UNTO NATIONS FOREVER.



IN ORDER TO CELEBRATE THE 60TH ANNIVERSARY OF CANADIAN HADASSAH-WIZO, IN ORDER TO REAFFIRM OUR LOVE AND COMMITMENT TO THE STATE OF ISRAEL AND TO THE JEWISH PEOPLE EVERYWHERE, OUR FORTHCOMING 27TH BIENNIAL CONVENTION WILL BE A "JUBILEE IN JERUSALEM" FROM NOVEMBER 8-16, 1977, JERUSALEM, ISRAEL.



OLARA BALINSKY  
NATIONAL PRESIDENT  
CANADIAN HADASSAH-WIZO

## Hebrew Union College— Jewish Institute of Religion

Hebrew Union College-Jewish Institute of Religion is the institution of higher learning in Reform Judaism in the United States. At its four campuses in Cincinnati, New York, Los Angeles and Jerusalem, the College prepares rabbis, educators, social workers and scholars to serve Judaism and the Jewish community.

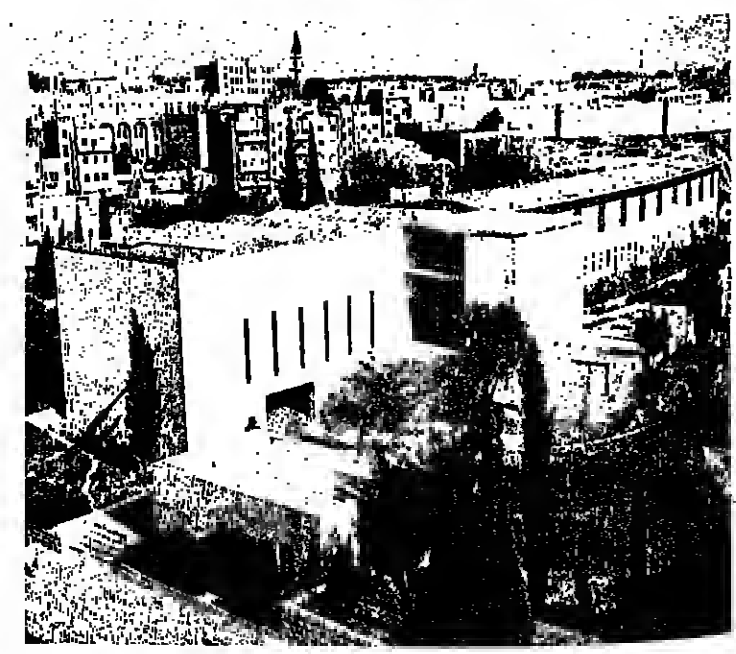
The Jerusalem School HUC-JIR opened in 1963. Under its auspices, the Nelson Glueck School of Biblical Archaeology has made valuable contributions through extensive excavations of historical sites in Israel.

Since 1969 the College has required that all rabbinic and Jewish-education students spend their first year at the Jerusalem School, deepening their knowledge of the Hebrew language and gaining a comprehensive understanding of Israel's history and culture.

The Jerusalem School's library of Judaica and archaeology, which also contains a microfilm collection of material in the American Jewish Archives, is open to the public. Weekly Shabbat services, public lecture series and scholarly symposiums at the School also serve Jerusalem's residents and visitors.

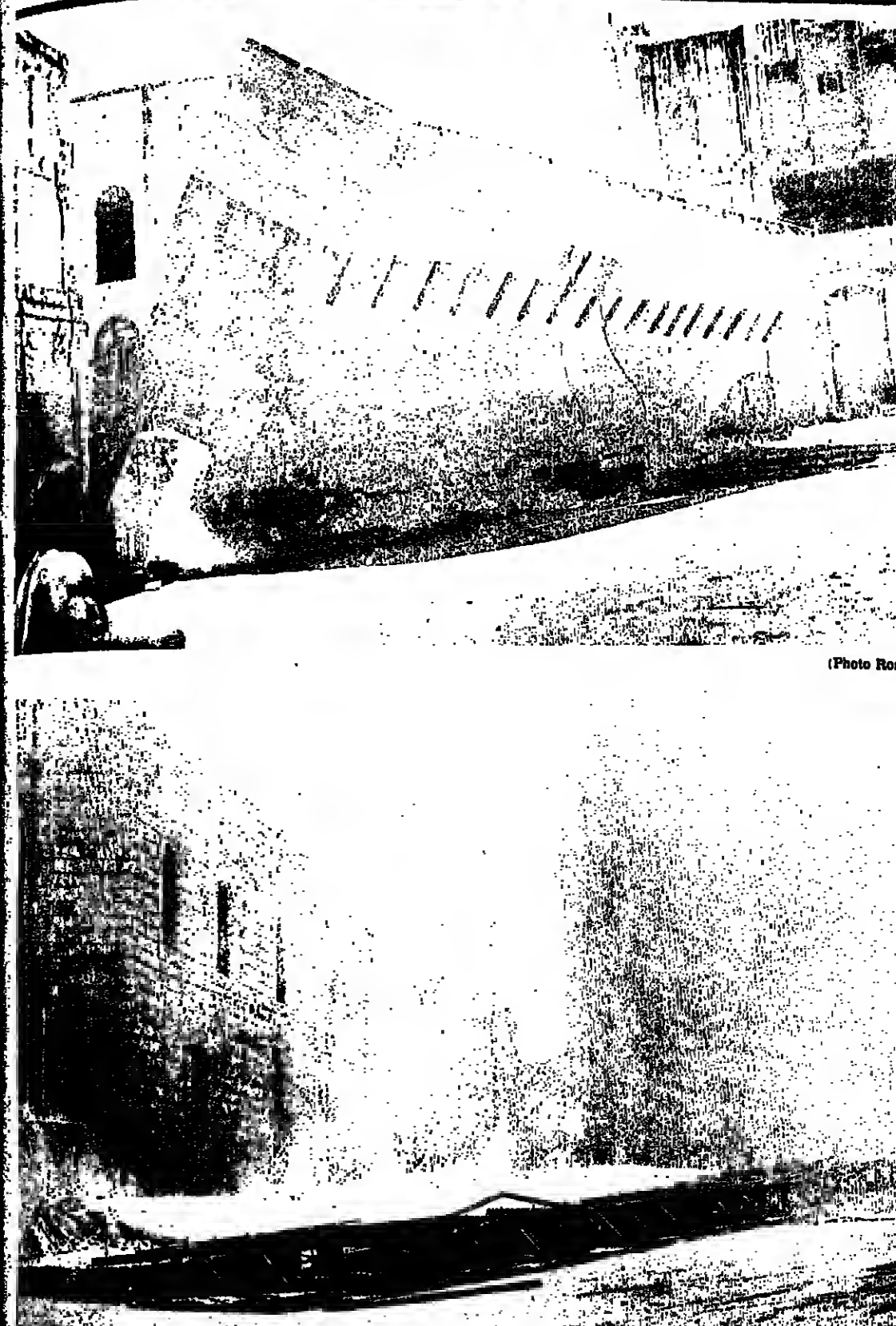
עומדות היו רגלנו, בעיר ירושלים  
ירושלים הבנויה, כעיר שחבורה-לח יהודי  
Our feet are standing on thy gates, Jerusalem.  
Jerusalem, built as a city bound firmly together.

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## The 50 federations of the Women's International Zionist Organization In Israel and abroad

Join with all Jews throughout the world in celebrating the 10th anniversary of the unification of Jerusalem the Eternal — symbol of the unity and freedom of the people and the nation of Israel.



(Photo Ross)

## The undivided city

Abraham Rabinovich

"It's a real pity that Mayor Kottel of undivided Jerusalem wasn't able to turn up," Hebrew University President Eliahu Shalev started saying, to be interrupted by shouts of "there he is" from the audience as Mr. Kottel came sprinting down the steps of the Mount Scopus. Thus The Jerusalem Post reported on June 29, 1967 in a story describing a ceremony in which the Hebrew University awarded honorary doctorates in the Mount Scopus theatre less than three weeks after the Six Day War. It was the day after the momentous decision by the Knesset extending Israeli rule over eastern Jerusalem, officially uniting the city after 19 years. The city was still physically divided, however, by barriers and minefields, and the City Fathers had no intention of opening them to permit free movement until the passions of the recent war and 19 years of hostility had receded. What brought Mayor Teddy Kottel up to Mount Scopus on the run was word he had just received that Defence Minister Moshe Dayan had decided that the walls were to come down the next day. In an interview

last week, Kottel recalled that momentous occasion. "It was a very confused day and very difficult to find people. One thing was certain: that most of them would be up at this great ceremony on Mount Scopus where the Hebrew University was for the first time giving its honorary doctorates in its original seat. I drove up to Scopus and started rounding up the people I was concerned with and made an appointment to meet on the terrace of the King David Hotel immediately after the ceremony. "We met there about an hour later in the last light of the day. There was Dayan, and Interior Minister Haim Moshe Shapiro, and Police Inspector-General Pinhas Koppel, and Jerusalem Police Division Commander Shaul Rosolio. Tourists had started pouring into Jerusalem, and most of the tables on the terrace were taken, but we managed to find an empty one. We ordered some coffee and cakes, and anyone looking at us would have seen us as people enjoying the nice evening breeze on the terrace. "I brought up all my doubts. I was impressed by the fear that many Jews in the city had — that they'd rape our daughters and slash our sons. I tried to express these doubts. I thought we could do it gradually, and not in one fell swoop. Dayan was forceful. He felt there was no danger involved, that such things had to be done wholeheartedly and not piecemeal. The police officers didn't say very much except that they were willing to accept what was decided. Shapiro was convinced by Dayan. Once Dayan's concept was accepted, I called in all my people in the Municipality and asked them to carry out the job as well as possible. "The next morning the barriers were opened hours ahead of time because of the pressure building up on both sides, and tens of thousands of Arabs and Jews rushed past each other to see the other world lying on the other side of town." □

## The Children of Jerusalem: a Portrait

Judah Stampfer

1  
Jerusalem has many faces,  
Expressions that vary with the seasons and with the centuries;  
But its granite heart beats once in a thousand years,  
And resumes the inscrutability of stone.  
Then the archaeologists begin their excavations,  
Tracing mosaic angels, cleaning the altars of temples,  
Opening tombs violated by Bedouin hands;  
And the priests shuttle to and fro in the Old City walls,  
Black Abyssinian priests, in tall, black awaying hats,  
And cowed grey monks, with clacking sandals,  
And clusters of white nuns, rustling to vespers;  
And everywhere the tourists rattle their coins,  
And conjure their faces in the pools of Solomon,  
And linger the earlocks of the gnome-like children, often old,  
Playing their solemn games near the Tower of David,  
The grave of Isaiah.

2  
Jerusalem has many faces,  
And one is the face a boy weaves in his dreamtime,  
The face of a furious prophet, his beard twisting in the wind,  
His bony limbs stripped to a loincloth of soil.  
That was the cloudy face of my childhood,  
When I trembled before God in an unlighted cellar,  
Clinging to the fervor of my teacher's boneless hands,  
As they fumbled through sacred writings like blind caresses,  
And when he called for our choral recitation,  
The thin strings of our voices quivered with hunger and devotion  
and cold,  
A wailing melody, mingling and shrilling through the cellar  
grate,  
As it slowly filled with the shuffling slippers of shawwos,  
And the folding darkness.

3  
There are faces here that will trouble me till I die,  
And one is the shadowy face of my mother  
When alone I lost her in the market place,  
Among the spice heaps, and the peddler's cries, and the knees  
of beggars.  
My child's body splattered like water by the clattering  
wheels and the camels, flung by the red-skirted  
Arab women, and the swirling  
White-robed Bedouin, and the charging  
Policemen on horseback, until she hoard me,  
Heard me calling without a voice, and turned,  
And her frayed sleeves and laughing wrinkles embraced me,  
And I was part of her as if I had never been born.

4  
Jerusalem has faces more ancient than the face of man,  
And one of those faces I destroyed on a winter not long ago —  
All evening the generations blew like dust across the cobweb  
alleys,  
The gabardine generations, flapping over the cobbles,  
While dry crones scabbled through the sea wind,  
Carrying branches in their shriveled arms.  
The night fell with the snow,  
Sifting and swirling as down grey prison corridors.  
I passed a crippled child, begging on a wall,  
His robin legs curled beneath his fingers,  
His eyes flakes of parchment brushed by snow,  
A white shawl thickening round his shoulders.  
Inside me I touched him, and asked — Boy,  
When you were born did no one teach you how to die?  
And he was dead.  
And I hurried home over a corpse in the snow.

5  
Spring is a shy visitor in Jerusalem.  
The young men wander two by two in the rock gardens,  
Sifting the soul of the Talmud between their fingers.  
Yet there is fertility hidden between the cracked stones and  
crumbling terraces,  
And here and there a huge green bush blots out a wall,  
Rearing at the turquoise sky.  
The heavens are electric over the olive groves,  
And the Mediterranean stabs through a rift in the mountains,  
And the hills of Edom rise like a steel mist beyond the Jordan.  
A lapwing winds along the caravan routes,  
A black cipher over the Hill of Evil Council,  
Threading between the towers and the tombs,  
Where the archaeologist stiffens and grows silent,  
Where the gnome-like children cluster and brood,  
As their transient visitors disappear.

(From "Jerusalem Has Many Faces," N.Y., Farrar Straus, 1960. The author was born in Jerusalem in 1923, a son of one of the founding families of Peta Tikva. He grew up in the U.S., where he was ordained a rabbi at Yeshiva U. and is today a professor of literature. In 1947-48, he studied at the Hebrew U. and fought in the War of Liberation.)

مكتبة الأصل



JERUSALEM is a city much sung. For more centuries than most nations are in existence, the Jewish people have sung Jerusalem's glories from within it and from afar. Often mingling reality with dream, their song resembled more their own wishes than her reality.

Today there are tellers-of-Jerusalem who, like many of the city's Prophets and Sages of old, grapple with aspects of the familiar Jerusalem, some of them shabby, perhaps all of them humanly circumscribed. They seek to weld holiness to the secular, eternity to the banal, the Heavenly Jerusalem to the earthly one.

"The very sky is different here," said the poet Zelda, gazing out of the window of her apartment in the Shaarei Hesed quarter. "Jerusalem makes unique demands upon one. It is harder here, easier to stumble." She hesitates, gently touching the sprig of flower in the glass on the large, old table. "Even the beggars are different," she murmurs. "A beggar here can be the Messiah."

The large, pot-like fragility, the passionate perception is unexpected in a woman from a prominent rabbinical family who wears a *sheitl* (wig). She reluctantly talks about herself, and slowly qualifies the image of the sequestered Orthodox widow assigned to her. She talks about Hebrew literature, about the Russian poetry she reads in the original, about teaching. She has taught in many schools, religious and non-religious, mainly for poor children.

Yet, in spite of the modernistic forms of her poetry, said to be similar to those of the poetry of Dalia Rabikovich, and the Impressionist prints on her walls, Jerusalem still lives here in the traditional, religious ways: the bookcases with the Talmud tomes one assumes were her husband's, the Shabbat candlesticks, the diligent cleaning for Pesach, the neighbour who brings a feather for brushing away the last crumbs of *hametz*.

People seeking the traditional heart of Jerusalem come to Zelda. Young people, in particular, come in and out. A young *olah* from Russia who is translating Zelda's poetry into Russian arrives. Another knock on the door. A bearded art student enters. "Forgive me for not calling first. I'm writing a paper on your Shabbat poems. I'm from kibbutz and have no religious background. Some of the meanings and associations escape me. What, for example, does it mean to light candles in all the worlds?" Shyly, the student adds: "We used to sing your poems in kibbutz. One of the boys wrote music to the words. He plays the guitar. I sang."

Zelda smiles, arranges for the student to come back another time. Our conversation returns to Jerusalem.

"I don't write about Jerusalem," she announces softly. "I write about a particular moment, my inner experience."

The quiet, palpating personal experience is Zelda's handle to the Holy Jerusalem. But more than most other modern Israeli writers her experience is an integrated religious one, perceptive but sometimes simplistic, free of the ironies common in modern poetry. She carries the religious symbols and traditional allusions along simply and naturally. There is an unaffected grace, for example, in the reference to the "Temple city."

Nevertheless, it seems that not

# City of many songs

Clockwise: Zelda, Dennis Silk and David Shohar.



## Rochelle Furstenberg

knowledge and snake." (My translation — R.F.)

The city reinforces the basic dread of the end, of the Abyss that swallows all human beings. To fill the Abyss Zelda records in her poetry personal experiences of the concrete world and the rich traditional one.

THE NATURAL forces of Jerusalem. Light and water and rock. These are the basic experiences to which all the writers I interviewed respond, disregarding, on the whole, the historical reality behind the events of our day. Zelda records her fear of submission to Jerusalem's natural elements and annihilation by them. David Shohar, one of Israel's foremost fiction writers, sees the elements as expressing a powerful, primal spiritual reality.

Shohar's square build radiates some of the primitive energy of the Jerusalem he celebrates. Standing at Yemin Moshe, holding his German shepherd puppy in leash, it is not Jerusalem civilized and reconstructed that he points out to visitors, but the Vale of Hinnom, "where the cries of children once sacrificed to Moloch" can still be heard by the sensitive listener.

"Jerusalem is a city of tensions," says David Shohar. "Tension is inherent in its very nature — the valleys crushed between the mountains."

Shohar is a fifth-generation Jerusalemite, whose forebears were among those who established Batel Ungarn ("the Hungarian House") in Me'a She'arim over a century ago. One branch of the family is today Orthodox; another is of the "Canaanite" group. As a child, the non-Orthodox David lived for a while with his grandparents in Me'a She'arim. "I went

to the Beit Hakerem high school and took off my skullcap when I left Me'a She'arim," he relates. "War raged between the religious and non-religious, each absolutely sure of its own rightness. I came out with a scale of values different from both of theirs."

The mixture of worlds can still be sensed in the Shohars' modest Talbich apartment decorated with fine touches of Arab embroidery and copper, along with the Vermont, simple sugar cookies baked by an aunt in Me'a She'arim are served. "She brings us a sackful of cookies every week," David beams.

It is David Shohar's writings that most bespeak a mixture of values, an independence of thought. Deeply disdainful of organized religion, seeing little connection between the formal systems and the godhead, Shohar is none the less not a secularist. His primary experience of Jerusalem is a mystic one.

"Jerusalem," he says, "is a city of unrelenting light, light that falls without nuance and is beyond what Man can bear. Most of the year one cannot even go out without sunglasses. Old Jerusalemites also know what it is to fear the abundance of water, water that will burst the cisterns that cannot contain them. These basic experiences point to an abundance over and beyond the concrete world. I know this out of my own experience," he says, indicating the personal authenticity of the myth he has created out of the elements of the city to give his Jerusalem stories their mystical resonances.

The Ari, Rabbi Yitzhak Luria, most renowned of the Kabbalists, also grew up in Jerusalem. His vision of the primary elements of life and the source of evil is rooted in his Jerusalem experience. According to the Kabbala, God brought existence to the world by pouring His light upon it. But His Abundance was too great to be

contained. The vessels of the world could not bear the "glowing effects," that and they were shattered in pieces. Each broken piece retains a part of the Divine source of evil in the days of the broken pieces — in the la Mon'a task to mend the shattering, to bring the pieces together. Shohar, one of whose stories is called "Shrine of Broken Vessels," sat for a long time in his large armchair, observing his fingers together as he repaired a broken world.

"THE JEWISH condition," continued after a pause, "is which things are not in their place. I remember, when I was a boy, Araba used to come to house in Sanhedria to sell us in their *kefifehs* and long robes they looked very much like the Jews who came from Europe looked misplaced terrain with their long clothing. The Diaspora has ruptured the natural order of things."

"But how do you repair the Jewa returning to the Land?" "By experiencing this land, feeling it, by knowing this place of King David."

"Are you a Zionist?" "That is a question for the Diaspora. I am of this Jewa always lived here."

Shohar's writing powerfully presses this. The whole history of the Jewish people, the Kabbalistic lives together, his stories act in the Jerusalem, the 19th century ex-

plorers of Jerusalem, George Adam Smith, Barclay, Wilson, others have water on the brain. The 19th century men were crazy with search for springs, pools, conduits, anything to water the alone." (Retrieval 1, p. 2).

"This experience of stone and water is common to most," claims Dennis Silk, who has even verified this in a private survey among friends in Abu Tor where he lives.

"Has the town changed since 1907?" I ask. "It's more accommodating, more smeared with smiles. The real town seemed to me then, seems to me still, stony and perhaps a killer. But with consolation prizes."

"The first funeral I saw here startled me: the corpse tipped into the ground, no coffin, no fencing-off facts. That seemed wrong. Now it's right."

"And there were the unaccommodating Jerusalem beggars — not so many of them now. A beggar would come up, unsimply thrust his tin mug and he mug at you: 'Nu!' That was unreconstructed Jerusalem."

"The P.R. men and their hired writers have infiltrated everywhere, softened even Jerusalem limestone. They're the real dope-peddlers. To any apprentice writers I'd say: Watch out! It's a town of petty clerks, of con men and liars. If you know that, you've begun well."

"What's your way into the town if it's so concealed by lies and platitudes? It's important to catch it before it can compose itself," Dennis Silk concludes.

AHARON APPELFELD is a Jerusalem writer writing about the Holocaust. His stories and novels re-create the fragile

attenuated, surrealist landscape of Jews during that period. He, too, is disdainful of the metaphors and platitudes heaped upon the city. "Jerusalem is used so cheaply," he says. "It is a sin to call it a Temple. It is too early for that. It is still far from what it should be."

Appelfeld approaches the largeness of the subject of Jerusalem with the same reticence, the same invertebrate that he applies to writing about



Aharon Appelfeld

the Holocaust. His stories never meet the terrible subject head on. It is only from a word, a sentence, here and there that one realizes the tragic context in which his fragile, frequently Jewish-denyng victims are caught up.

For the owlish looking Appelfeld, himself a Holocaust survivor, Jerusalem represents one of the few remaining "Jewish streets" in the world. "Look," he said, waving his hand, as we walked down King George Street from the oak where Appelfeld writes daily. People were rushing

in pre-Pesach hustle, tourists had already begun invading the city for the holiday. "Where will you find another Jewish street like this today?" he asked.

Hovering in the shadows of his words were other Jewish streets, tragically emptied. Perhaps Czernowitz, the town near his own parents' form from which they were taken. Appelfeld escaped as a child of eight, later saw the camps, escaped, again to roam about until after the war. As a boy of 13, with no Jewish background — his parents had purposely spoken German in their home — he was brought to a youth Aliya village in Jerusalem. Years later he found his father who had survived.

"But I am not writing about my personal past," Appelfeld insists. "I was a child when these things happened. I don't remember them well. I am interested in people, in Jews, and how they act under certain conditions. It is an internal reconstruction — not history."

"I come to tell the story of my tribe. Half of the population, every second person I meet, was affected in some way by the events I write about. And writing in Jerusalem? That means writing from amidst my tribe, my collective. What is more natural than that?"

He smiles quietly. "Writing in Jerusalem gives me perspective, Jewish perspective. If I wrote in New York, the symbol of cosmopolitanism, inevitably my work would be more universal. Writing in Europe wouldn't give me the distance I need. In Jerusalem I can write from among and for my people."

The same impulse for a "Jewish street" has evidently also led Appelfeld to live in the Orthodox

section of Kiryat Moshe with his Argentinian-born wife and three children, although, he says, "my appreciation of the values of the Torah, and of the Jewish people, does not always materialize in day-to-day living."

"Am I a Zionist?" he smiles. "The word has come to mean too much. Of course, sovereignty is important, but it is not the most important thing. 1967 has to be seen as an opportunity," he conceded when I pressed him about the significance of the events of and since the Six Day War. "It depends on what we will yet do about it."

As all the writers I interviewed, Appelfeld was reluctant to say that 1967 had changed his vision of life, his vision of Jerusalem. The others, their vision rooted in the Nature of Jerusalem, responded to the present historical developments in a peripheral way. To Appelfeld, writing about a European landscape for away and the Jews affected by it, it was not yet clear what 1967 had wrought for them.

Like the other writers, he, too, was less than enthusiastic about the developments in the city since 1967. "That which is modest is nice," he said quietly. He reminisced about the Jerusalem he came to in 1947. "It was a Jerusalem of tribes," he recalls. "Every neighbourhood still had its own individual character, its own rhythm and folklore — as if the different tribes had encamped around the Temple."

Pressed further about Jerusalem today, since 1967, Appelfeld said: "I love the stones of Jerusalem, the land and the scenery. I feel these are my people. I looked up beseechingly as if to say, 'Isn't that enough?'"

*"Never in the long history of the holy city of Jerusalem was religious freedom as secure as today, never were all religious groups tolerated, protected and even encouraged as they are today. I say this as a believing Christian."*

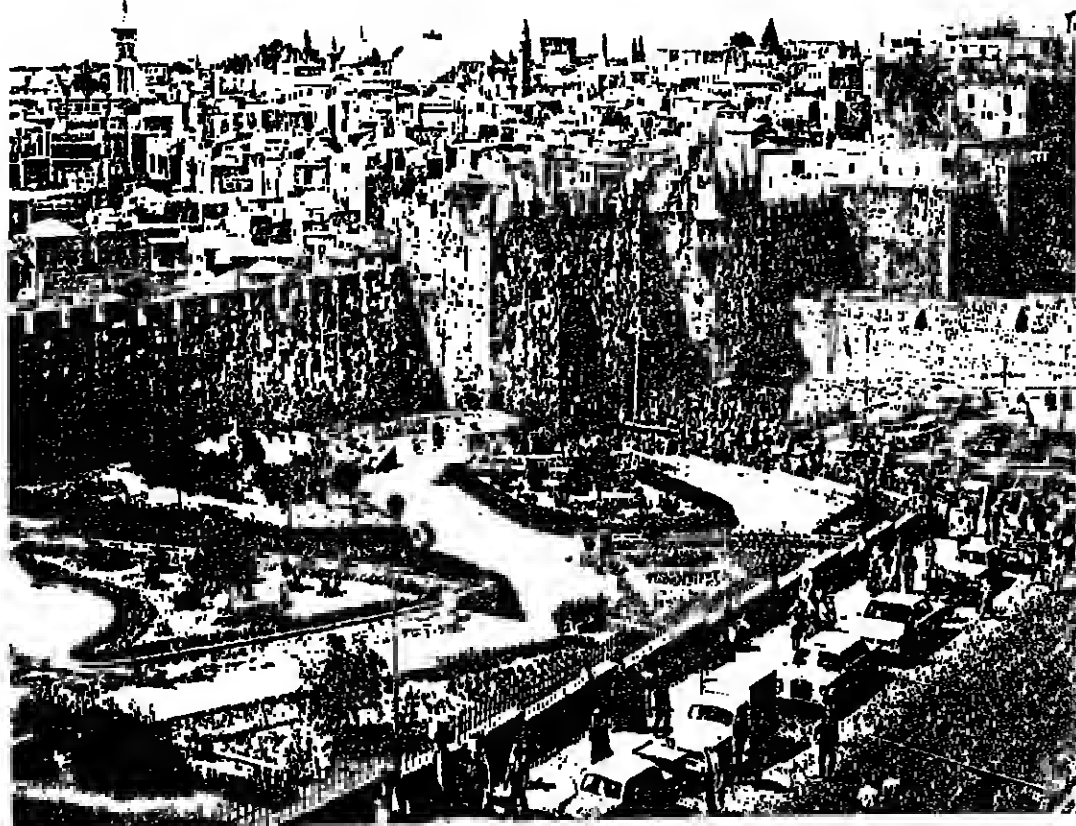
*It is my hope that this fact will be brought to people in all countries. May it help to stop the discussion about the right of Jerusalem to exist as a unified city."*

Axel Springer

Excerpt from remarks welcoming Jerusalem Mayor Teddy Kollek at the Axel Springer publishing building in divided Berlin on November 30, 1976.

مكتبة من الأصل





# WITH JOY AND PRIDE...

We join in the worldwide celebration of the tenth anniversary of the reunification of the city of Jerusalem, the capital of Israel, that has occupied a preeminent place in the hearts and prayers of our people for more than 3,000 years.

In observing this historic milestone in the life of modern Israel, we note with pride that Israel Bond investments during the past decade have helped to expand the economic horizons of the unified city and to maintain a rate of growth greater than any other city in the State of Israel.

We celebrate the reunification of Jerusalem with a firm resolve and pledge to continue to help to provide the economic strength to assure a flourishing future of freedom and peace for united Jerusalem and for the State of Israel.

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## A city in flux



Jerusalem's Mayor Teddy Kollek in a pensive moment. (Aliza Auerbach)

### Judy Segel

HIS RUGGED profile has become, in the 10 hyperactive years since Jerusalem became again, almost as familiar as the crenellated walls of the Old City.

To the Capital's residents, to Jews and non-Jews around the world, and perhaps even to himself, Jerusalem is Teddy Kollek.

Like citizens whose electricity has failed or whose streets are jammed call him — the big-city mayor with a listed home telephone number — for immediate action, and usually call him "Teddy."

"Jerusalemites care about their city and identify with it," says Kollek. "But too often," he adds ruefully, "they are impatient about progress and ungrateful about what has already been done."

One hundred thousand Municipal Library books exchanged annually...12,000 new houses a year...2,745 dunam of city parks and gardens...1,200 Arab municipal employees...1,000 tulips — a present from Holland — spreading a rainbow of color through Jerusalem...57 interchanges with traffic lights...11 community centres...and one City Hall.

Kollek rests out the figures and shows off the accomplishments to a group of journalists touring the city with him in a yellow minibus with pride, like a housewife leading a neighbour through her redecorated home.

He knows almost every street and apartment block in Jerusalem. And it is no surprise. In his 137 months as mayor, he has taken part in the dedication or unveiling ceremony of nearly every kindergarten, vestpocket park, office building, boulevard and bus station that has been added to the rapidly expanding city.

"Go forward a little," "back up just a bit," "turn in here, you can make it," "you missed the spot, can't you hear me?" the mayor growls impatiently, his minibus driver becoming progressively more nervous as the mayor shows his guests the sights.

"We give the best municipal services in Israel," he maintains, "but we want to improve." The minibus lurches over Sderot Herzl, the asphalt scarred by more than a year of renovation and replacement of pipes and electricity lines. "This is the first attempt in the country to build special lanes just for buses, and soon it'll look lovely."

KOLLEK takes special pride in the greenery. "Citizens hardly pick our flowers anymore. Sometimes they step on them by accident. Workers in our gardening department will soon take first-graders on excursions to visit the flower beds so they'll appreciate their beauty and protect them."

A 60-dunam hole near Rehov Duhomey in the Kiryat Menahem quarter is being filled in by contractors' building wastes and will be turned into a rolling neighbourhood park.

"We tore down 100 asbestosium hovels in the past year," says Kollek, pointing to a valley at the tip of Kiryat Hayovel. "In another two, we hope to get rid of all of them, even though the older residents don't seem to want to leave." A possibility to replace the denigrated area: a golf course.

The minibus enters a narrow, one-way road, which Kollek describes as "the worst-built area in Jerusalem" — Rehov Stern, at another edge of Kiryat Hayovel. There are good people living here, he maintains, but the apartment blocks — some of them with 200 children in one building — are among the worst planning failures perpetrated by the Housing Ministry. "The ministry had no consideration of people and how they live," he says. At the end of the street, the city plans a camping area, sports fields and a swimming pool.

The Katamonim, recognized for years as a difficult area, is getting better, thanks to the residents' determination to pull themselves up by their own bootstraps. Room additions on concrete pillars are evident everywhere. "We bent the rules a little regarding architecture so that the crowding could decrease."

Kollek has harsh words for the government about its newer creations as well — in East Talpat. "For eight years, we've been begging the Housing Ministry to build stores, synagogues and other community services. There are hundreds of families here, but only one store. Don't the builders and planners know that the only way to evolve a close-knit community is to have stores and synagogues where people can meet?"

The work of building an old-new city is painstaking, often thankless, and very expensive. To prove his point, Kollek asks the driver to stop near an electricity pole that used to be in the middle of Rehov Sorotkin. "It was dangerous and caused accidents," relates the mayor. "And it cost 11,400,000 to move it."

"Do you see?" he asks the journalists. "Some people thought that if the barbed-wire barriers between eastern and western Jerusalem went down, there would be violence and rape. You predicted that Ramot Eshkol would be ugly and never work. Now you can see: none of your prophecies has come true." His guests remained silent.

DO ARABS in eastern Jerusalem really feel part of the re-united city?

"No self-respecting Arab recognizes Israeli rule. If he did, he couldn't send his children to study in an Arab country. His relatives in Amman would be attacked. To recognize us would take great civil courage for no purpose. This situation is for a long stretch. We have to stick with this — for 100 or even 500 years. The problems will resolve themselves. What can be done as short-term solutions?"

"We haven't interfered with the Temple Mount. We've instituted Jordan's school curriculum for Arab schools. Seven years ago I suggested dividing the city into boroughs. How else do you give identity to places like Neve Ya'acov and other areas? Let the boroughs be independent and not have to run to City Hall for everything. At this point, the final solution to Jerusalem depends on where the frontier will be. We've created a situation now that is bearable for the Arabs, perfect for the Christians. I would take steps to make life easier until a permanent solution is found. We are working piecemeal. The whole thing is in flux. We must educate everyone to be tolerant. Do citizens get enough attention from the government?"

"No one pays enough attention to urban problems in this country. No leaders except Rabinowitz (Finance Minister and former Mayor of Tel Aviv) know what they are. On Shabbat they go back to Kibbutz Ginoasar (this reference is to Deputy Premier and Foreign Minister Yigal Alon)."

In Jerusalem discrimination against by the Government?

"No government has yet recognized Jerusalem as Capital of Israel, including the Government of Israel. I favour having a Minister for Jerusalem Affairs, as the best of several evils. The responsibility for our affairs must be given to us and the government's control reduced. We suffer from a lack of central financing and function. We never know how much money we'll get from them."

How do you explain the good marks that City Hall has got from the State and Municipal Commissioners?

"The Municipal Administration thinks it works well, and is angry that residents are ungrateful. They think that municipal workers sit and just drink tea. Our staff work harder than that in any government office and with greater dedication. We have more residents than Tel Aviv, but only half the number of workers. (I haven't been to Tel Aviv more than twice in the past three years.) We give medallions to outstanding workers, and trips abroad as prizes to the top sanitation employees. They know we appreciate them and can advance according to qualifications. An Arab worker headed a team of three Jews to restore sewer pipes in the Old City. The Jews refused to work. In the end, the Arab worker went ahead and gave the others orders." □

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"Since thou art precious in My sight, and honourable, And I have loved thee; Therefore will I give men for thee, And peoples for thy life. 'Fear not, for I am with thee; I will bring thy seed from the east, And gather thee from the west; 'I will say to the north: 'Give up,' And to the south: 'Keep not back, Bring My sons from far, And My daughters from the end of the earth; Isaiah 43:1-6

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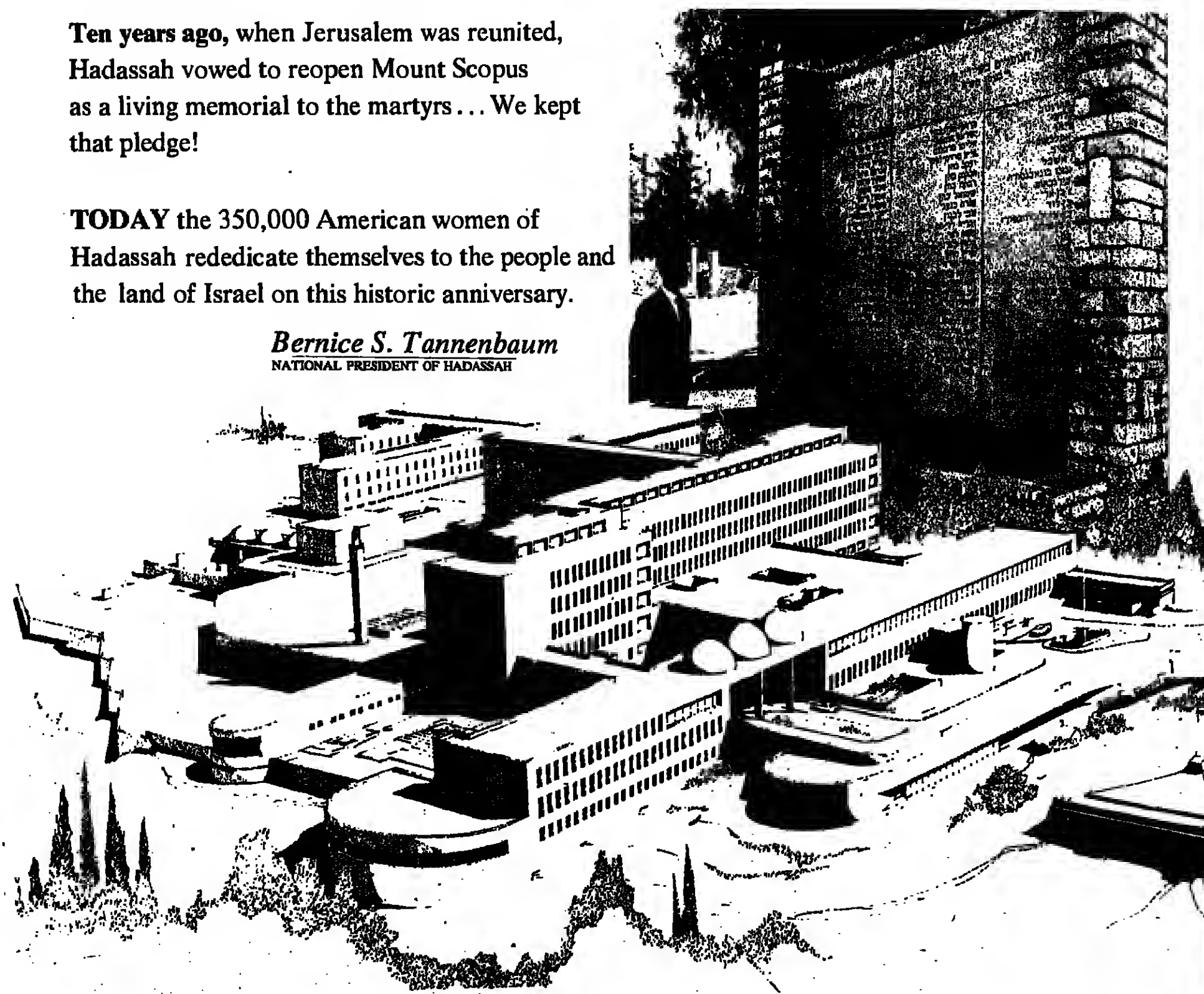
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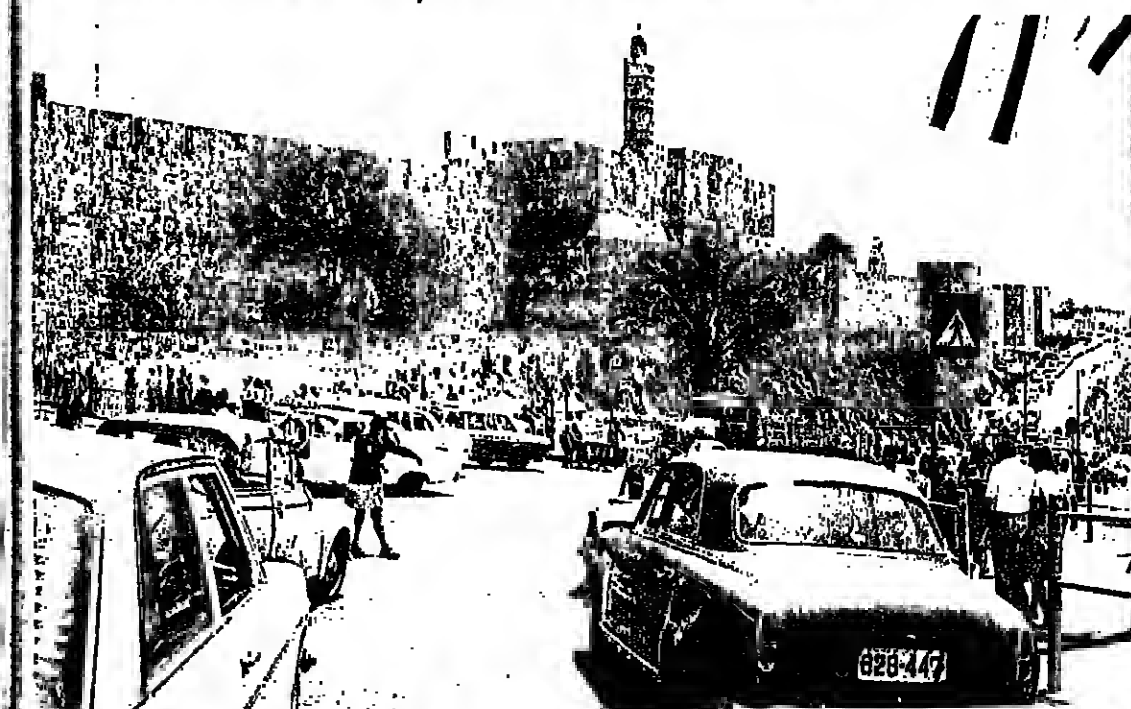
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Below: coffee house opposite David's Citadel in 1910. (Below) Today's view from the same site. (Photos: from the Nelson collection of the Jerusalem Municipality Archives, and David Rubinger.)



Outside Jaffa Gate in 1910, and (below) the scene now. (Photos: Jerusalem Municipality Archives, and David Rubinger.)



## THEN AND NOW

**Karen Hoffman**

PLANNING Jerusalem after the city's reunification in 1967 presented a momentous task to town planners and architects. The challenge inspired more than 100 plans and schemes, each taking into account the special historical meaning of Jerusalem. A new interest was sparked in the ancient city's more recent past:

How did Jaffa Gate look at the turn of the century?

What was life like in the Jewish Quarter in the early 1900s?

What did Hotel East look like in its elegant days?

How did Mount Scopus look during its first building boom?

And just where would one start digging for the Jerusalem "that was" before it was divided by concrete fire-walls in 1947?

In a basement in a quiet street in Tel Aviv:

There, half-hidden, almost like a secret, is the temporary home of the Jerusalem Municipality Archives. Stacked among 600 metres of shelves are 25,000 photos, 15,000 negatives, 1,000 posters, maps and etchings, and a library of 2,500 books—all telling the colourful story of Jerusalem's past 100 years.

Some of these treasures were acquired only as a result of the access gained to the formerly Jordan-occupied sector of

Jerusalem in 1967. A prize photo collection in the form of a postcard order album, depicting life in Jerusalem in the years 1900-1905, was literally stumbled upon on the floor of the attic of the American Colony Hotel gift shop in 1968. Menahem Levine, Director of the Archives, bought them for 50 agorot a photo. Levine then wrote to the American who had shot the pictures, Eric Matson, inquiring about the originals. Matson, in a home for the aged in California, wrote that he had turned over his collection to the Library of Congress in Washington D.C. The important part of Matson's collection—more than 300 photographs of Jerusalem—has since returned "home."

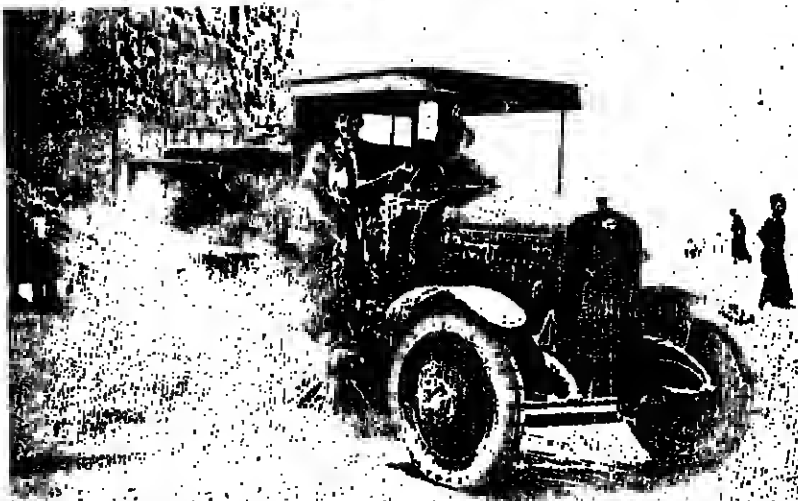
The scheme for the Nahlat Bayit quarter (Sanhedria), dated March, 1925, was found among the possessions of a former Jordanian guard in his room in the Gloria Hotel when he died in 1975.

MOST of the documents in the Archives were not so dramatically acquired, says Levine. He and his assistant, Tommy Lamm, have built up the collection through

hard work—systematically combing the city for private collections of Jerusalem notables, neighbourhood committees, public institutions, industries and hoteliers. Negotiations may drag out several years before one document is secured. Many years ago, a Jerusalem lawyer, a former City Councilman, insisted to Levine that he had nothing important in his files. Ten years later, when he died and his family gave access to files, Levine came across the original contract and plans for the installation of Jerusalem's first modern water, electricity and railroad systems (including plans for a trolley car). This contract between the Turkish Municipality and a Greek contractor, Mavromatis, was never carried out because of the outbreak of World War I.

No item is too trivial to be of value in completing the picture of the commercial and cultural life of the city. Food and water coupons from Jerusalem under siege (1948); files of lawyers' correspondence giving evidence of now-extinct institutions, yeshivot, banks, building-contracting firms and insurance companies.

The Archives will get a permanent home in the new City Hall complex to be built in the Russian Compound. □



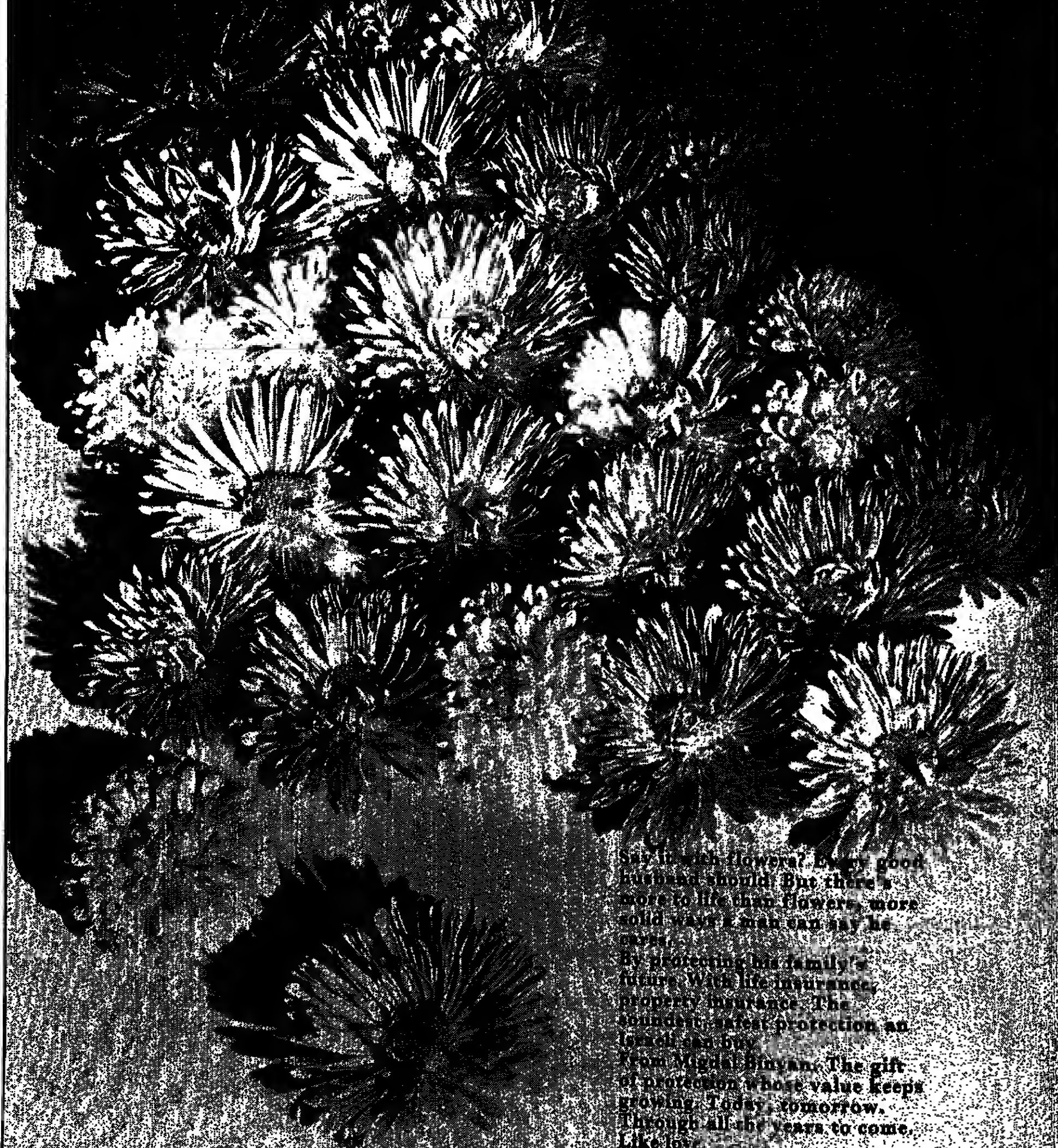
Street cleaning from 1928 to 1974. (Photos: Archives, and Radovan.)



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## Streets lead to history

AFTER Jerusalem was re-united in 1967, most of the original Hebrew street names in the Old City's Jewish Quarter were restored. The street names — in Hebrew, Arabic and English — are displayed at street corners on decorative wall plaques made of Armenian ware ceramic tiles. There are, however, a few streets which are officially called by one name in Hebrew and by a totally different one in Arabic.

For example, the main shopping street, running southwards, was traditionally called Rehov Hayehudim ("Street of the Jews"). But after the Jewish Quarter surrendered to the Arab Legion in 1948, it was given a new Arabic name — Tariq al-Munadileen ("Street of the Commandos"). This name has now been retained and the same wall-plaque shows Rehov Hayehudim in Hebrew, Tariq al-Munadileen in Arabic and Al-Munadileen Road in English.

The other main north-south street in the Jewish Quarter is Rehov Habad in Hebrew but Suq al-Husur in Arabic. The Arabic name means "Straw-Mat-Makers Market," and there is still one in this street. The Hebrew word *Habad* is the acronym of the slogan of the Likhvil Hassidic movement — *hokhma* (Wisdom), *binah* (Understanding), and *da'at* (Knowledge). Members of that movement settled in this street a long time ago and still have a synagogue there.

Another street in the Jewish Quarter is still called in Arabic Darjat al-Tabuni ("Steps of the Oven"), as it led to an Arab-baked bakery. In Hebrew, however, it has been renamed Rehov Pigat Hakotel ("Street of the Well Unit") in homage to the Jewish unit stationed towards the end of the British Mandate in a house in this street by the Revisionist Betar youth movement. This unit protected from Arab assault Jews going down David Street to pray at the Wall. Today there is a Betar club-room in this house.

OUTSIDE the Old City, a number of new Jewish quarters have been built during the past 10 years "beyond the Green Line," that is to say, in areas formerly administered by the Jordan Government.

The first quarter to be built was Ramat Shikol ("Shikol Heights"), named after Israel's third Prime Minister who led the country to the Six Day War victory. Many of its streets commemorate events and places that featured in that campaign. For example:

Rehov Sheshet Hayamim ("Six-Day War Street").

Rehov Midbar Sinai ("Sinai Desert Street").

Rehov Ma'avar Mitla ("Mitla Pass Street"), commemorating the pass forced by the Israel Defense Forces, in spite of heavy losses.

Rehov Yam Suf ("Red Sea Street").

Rehov Matzarei Tiran ("Strait of Tiran Street"), whose closure by Egypt precipitated the war.

Rehov Mifratz Shlomo ("Solomon's Gulf Street").

Mifratz Shlomo is more commonly known as Sharm e-Shelkh — "The Sheikh's Bay."

The northern front is commemorated by:

Rehov Ramat Hagolan — "Golden Heights Street."

### Edwin Samuel



On the other side of the main road to Samaria and Galilee lie the Mount of Olives and the former "French Hill" (so called because the land on the top is owned by an Old City monastery belonging to the French Government). A new Jewish quarter built on the lower slopes is called Givat Shapira ("Shapira Hill"). This name commemorates Hayim Moshe Shapira (1902-1970), leader of the National Religious Party in Israel, who was Interior Minister at the time of the Six Day War.

The street names in this quarter commemorate Jewish fighters, both ancient and modern, outside as well as inside Israel. For example:

Rehov Bar Kochba ("Bar Kochba Street"): after the leader of the Jewish Revolt against Rome, 132-135 C.E.

Rehov Hagagan ("Hagana Street"): after the Zionist Movement's official underground defence organization up to 1948.

Rehov Ha'etzel ("Etzel Street"): after the Revisionist movement's underground organization up to 1948, headed by Menahem Begin. Etzel in Hebrew is the acronym of Irgun Tzva' Leumi ("National Military Organization").

Rehov Hama'avak ("Street of the Struggle" — i.e., for independence).

Rehov Habrigada ("Street of the Brigade"): after the Jewish Brigade, consisting of Eretz Yisrael Jews who volunteered to serve in this unit of the British Army in World War II. It fought on the Italian front.

Rehov Lohamei Hageta'ot ("Street of the Ghetto Fighters"): commemorating the Jews of the German-formed ghettos who rose against their oppressors in World War II.

Rehov Hadakkar ("Dakkar Street"), commemorating the Israeli submarine of that name lost at sea, with all hands, in 1968.

It was one of a class of submarines named after belligerent sea-creatures. *Dakkar* is the Hebrew for a spineback.

TO THE SOUTH of Jerusalem there are two new Jewish quarters. One is Mizrah ("East") Talpit, abutting on the headquarters of the United Nations Truce Supervision Organization. In Mandatory

times, this was "Government House" (the High Commissioner's residence), and it is because of this proximity to the official centre of the Palestine Administration that some of the new quarter's streets were named after Jewish fighters who died in the struggle against British policy.

One street is named Rehov Olai Ha-gardom ("Street of Those Who Ascended the Scaffold") as a collective memorial for Jews hanged by the British.

Another two streets are named after Eliahu Hakim and Eliahu Bet Zuri, hanged for assassinating Lord Moyne, then British Minister of State for the Middle East, resident in Cairo. The assassination was organized by the Lehi (acronym of Lohamei Herut Yisrael — "Fighters for the Freedom of Israel"). This was an underground organization — the so-called Stern Group — that had broken away from the Etzel.

Of the others hanged, Dov Gruner attacked the Ramat Gnn police station, whereas Shlomo Ben Yosef threw a bomb at an Arab bus. Other streets are named after Mordekhai Elqah, Meir Naqqar, Avshalom Haviv, Ya'qov Wais, Yehiel Drezner, Eliezer Kashani, Moshe Barazani and Meir Feinshteln. The last two committed suicide in the Jerusalem Central Prison, in the Russian Compound, which is today a museum dedicated to the memory of the old *hagardom*.

One more street in this quarter is named after David Raziel, who was one of the first members of the Hagana to secede from it in 1931 in order to form the Etzel. By 1937, he had become its leader and conducted reprisals against the Arabs. Captured by the British authorities in May, 1938, he was sent to a prison camp. On the outbreak of World War II he was released in order to cooperate with the British against the Axis. In May, 1941, in cooperation with British Intelligence, he led an Etzel group to sabotage oil depots on the outskirts of Baghdad which were serving the German Air Force. A German plane attacked the car in which he and a British officer were travelling and both were killed.

LET US now turn from these scenes of bloodshed to more peaceful memorials in the new Gilo quarter west of the road to Hebron. The name of this suburb itself is found in the Bible, as the home of David's adviser, Ahithophel, and had apparently come down to us in the name of the adjacent Arab township of Bait Jala.

From Gilo's heights there is a fine view across the valley towards the Temple Mount. Therefore, Gilo's streets are named after the various components of the Incense used in the Temple service as set out in three separate places in the Bible, as follows:

Exodus 30: Hamor ("myrrh"), Hakinnamon ("cinnamon"), Hakitsa ("cassia"), and Hanatak ("gum"). Jeremiah 30:22: Hataari ("balm"); and Proverbs 16:24: Hatauf ("honeycomb").

THIS concludes our survey. It shows, I think, a much more imaginative approach to street-naming than that adopted in many other parts of the world. But then, Jerusalem has 3,000 years of recorded history from which to draw.



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*Teddy Kollek*  
Mayor of Jerusalem

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הכזה מן האוכל

IF THE WALLS of Jerusalem's cafes had ears, what a book could be written, and what a movie could be made! If you thrilled to "Exodus" and loved "Kuni Lemel," just imagine "Cafe Stories"! Suspense and action at Café Atara where Hagana members meet upstairs while British officers sip tea on the downstairs level! Tales of derring-do with Lehi (Stern Group) members plotting at Café Alaska and Etzel (Irgun) members scheming at Café Tuv-Ta'am! Listen in while Jewish members of the British Royal Air Force ponder their flying futures. Reminisce with War of Liberation veterans who made the Atara their headquarters for many years. Get the inside story on European intellectuals, courting couples, Jerusalemites who want to be seen — and those who don't — Knesset members, ex-ministers, students, tourists, friends, enemies, business people, pilgrims, politicians, the lot. There's nothing like a cup of botz to loosen one's tongue. And since Jerusalem's oldest existing cafe opened in 1833, it's been over 40 years of coffee and conversation.

Taking into account Saturdays and holidays, Yehoshua Grunwald has drunk 9,240 cups of coffee at Café Tuv-Ta'am in King George Street. That's because he has been taking his mid-morning break at the cafe for 30 years, without missing a day. Waving his wrinkled Hungarian newspaper at arriving cronies, he tells me that he is head of the Hungarian Parliament, a group of men who meet every day to "make all the important decisions about everything."

The small, wooden tables fill up with crusty rolls on glass plates, overflowing metal ashtrays and glasses of coffee and tea. Smoke rises along with the level of voices speaking several different languages. The air smells of cinnamon and melting cheese. The harried waitresses wear deadpan expressions. And the coffee machine grinds on. Mr. Arish Zvi Lipschutz, age 74, lowers himself into a skinny-legged chair and passes me a chocolate "pyramida." He is the owner of Tuv-Ta'am, which he says is the capital's oldest existing café and the outcome of a young Berliner's decision to come to Eretz Israel in 1833. Figuring that "food goes well anywhere," Mr. Lipschutz chose to start a café in his future home, and 10 weeks later he was here, his luggage consisting of coffee-makers and special briks for the pastry oven.

Mr. Lipschutz keeps many loving memories under his black fedora. "In 1940 we had two metres of snow. There were no supplies anywhere in the city, so we melted the snow to make our customers' coffee. In 1948, with Jerusalem under siege and the Old City under attack, an officer came to me one day begging for coffee for his tired soldiers. We had no fuel but our staff collected bits of wood, and we went out into our courtyard and made a fire big enough to heat water for 800 cups of coffee." In 1948, when the British were taking leave of the country, their army buses left from in front of Tuv-Ta'am. One of the officers, who had been a customer and a friend, said to Mr. Lipschutz: "There's going to be a war here, why don't you come with us?" "If there's to be war," he replied, "then I want to be right here."

Moshe Lipschutz is the son and heir. Will he continue running the cafe which his father worked so hard to establish? In a gentle voice, Moshe says that he'd really rather be studying Jewish



Members of the "Hungarian Parliament" have met daily for the past 30 years, at Café Tuv-Ta'am.

## CAFE STORIES

Story by Judy Stacey Goldman/Photographs by K. Weiss



Dr. Moshe Tavor, former director of Davar's Jerusalem branch, drank his first cup of coffee at Atara in 1932. "A coffee here now costs what my whole monthly salary was in those days!" (Below) Regulars at the Ta'am.



philosophy than worrying about coffee orders. We change the subject to customers of long ago. The elder Lipschutz remembers Judah Magnes, Henrietta Szold, British pilots on holiday from duty in Cairo and Arab businessmen who liked the cafe because it was a place they could sit in with their wives, whereas their local cafes were usually for men only. Has their clientele changed since the "old days"? Mr. Lipschutz: "It's another world today. I remember when my German customers were shy to come in without wearing a tie!"

MRS. RUTH Greenspan, owner of Café Atara, agrees that times have changed in café society. "I remember when our waitresses even knew which customers were left-handed and they would place their coffee cups in front of them with the handles facing left. But we still try to maintain a purely European atmosphere."

By virtue of its location, in mid-Ben Yehuda Street, Café Atara has been the centre of, as well as the centre for, much of Jerusalem's modern history. The 1948 bomb blast in this main street took the life of one of the café managers, just as he was stepping inside the café. Pineshas Avivi, physics professor at the Hebrew University relates: "We spent 80 percent of our time at Atara in the years after the '48 war. And what a party the Atara Graduates held at Atara in 1958 when we celebrated the 10th anniversary of the war." The cafe served as a food and drink supplier to anyone who needed it during the Six Day War; there was someone in the kitchen night and day.

Up the street and around the corner, in King George Street opposite the Tourism Ministry, a motley crew is sitting on the sidewalk railing, the outdoor extension of Café Ta'am (it means tasty). Inside are lots of blue jeans, hair, smoke, talk, arguments, and a pronounced feeling of "hebra."

This is the underground of the city's cafes, the home of artists, actors, yeshiva bochers, Black Panthers, and many people whose way of life may not be accepted or who don't wish to accept society. Most of the customers have political attitudes of one extreme or another and, says proprietor Mordecai Kopp: "They are free here, to do or say what they like." Steady customer Melsha Mishcan, who lives partly in Jerusalem (at Ta'am) and partly in Kaddum, says: "An anthropologist would sure dig this place."

Chessplayers in the corner, a dog curled up at their feet and a small child playing under the table, a wall poster announcing a basketball game between Ta'am and Egged, a customer arranging with Mr. Kopp for his son's Bar Mitzva party to be held in the Old City synagogue where Kopp is the treasurer. He is known to his customers as "Abba" (daddy) or "Motke" — with affection rather than simply familiarity.

OVER to Zion Square and back to the Establishment, at Café Nava (the name is taken from the Song of Songs). It is jam-packed, warm, and it smells good. At a wall-side table sit four comfortable looking women, each in her 60s, pink-cheeked and smiling. "We've been meeting here every day at 10:30 a.m., our little group of the same ladies, every day since Nava opened in 1961," says their spokeswoman. Well, do you work? "Of vey, do we work! But this is our daily break, we don't want you

(Continued on page 15)



## CAFE STORIES

(Continued from page 15)

to think we're yachnes (gossips) sitting in a café all day long. We all live in different parts of the city, and this is where we meet. No one shushes us here when we talk loudly."

If you have been looking for a good Arab sweet to have at teatime, go along to Jaffa Gate and take the first turn left up to Paltaseric Joseph, where Mr. Ayoub presents his house specialty, *qurabieh*. It is made of mundane ingredients like flour and sugar, but in such a way that it melts in one's mouth. It is the only non-Swiss pastry, though; all the rest are inspired by Joseph Ayoub's training in Switzerland. One wall of the café is a mural of Venice, one is pointed with fish, and the high counter wall shows the Dome of the Rock painted this year by a German tourist.

JERUSALEM'S old-time cafés are approaching middle-age — and the wrinkles show. The proprietors say that decorating is expensive and that it is difficult to make a profit when just filling the sugar bowls and buying the coffee beans take most of their budget. It is a problem to get the kind of workers the café owners would like to have in their establishments, since "serving" is not high on the qualifications list of most would-be employees. Even in the few cases where a son or daughter is happy about continuing the family business, many



Mrs. Sarah Tomaschoff says that the light is good for reading at Café Tuv-Ta'am and that it's best to come early.



by for peace and quiet. Her daily fare is a crusty roll, coffee and a Hungarian newspaper. (Right) At the Nava.

owners implied that they would not be adverse to selling.

And then the cafés might be talked about with nostalgia 40 years hence, just as nowadays

Jerusalem old-timers remember the 5 p.m. tea dances at Café Europe in Zion Square during

World War II; the atmosphere of quiet elegance behind the heavy

velvet drapes at Café Vienna, where the Ouman fashion shop

now stands; the gatherings at the Farberoff Café on Jaffa Road where home-made borscht and

blintzes were popular; the waffles and ice-cream sodas at Al Kora Tsy (Over a Cup of Tea), a Schrafft's style venture by two women — one an American — in the early 1930s; the café along David Street inside the Old City where one could see a karavé show — a shadow-puppet show — by the light of flickering gas lamps, while the nargilehs bubbled and the Turkish coffee simmered. All this would be excellent background for the feature film, "Cafe Stories."

Practical facts about Jerusalem cafés: They all open at 8:30 or 9 a.m., most close at midnight. Coffee and cake is not your only choice — Atara is famous for onion soup and American waffles (Mrs. Greenspan's Yekke mother's recipe). Tuv-Ta'am has light meals like soup and fish; Nava produces cakes not found elsewhere (marzipan, Parisian and pineapple) and also bakes special cakes for diabetics once a week; Savion, near the King's Hotel, serves a fine fish chowder and Oriental-style grilled fish; Ta'amon sells its own quality baked goods. The best cappuccino (coffee covered with whipped cream, sprinkled with cinnamon and/or grated chocolate) I tasted, was the one I was served at Café Max, at the top of Ben-Yehuda Street, where it meets King George. Current newspapers and magazines, in Hebrew, English, French, Yiddish, German, Hungarian, Polish, are yours for the reading. And Tuv-Ta'am has a small outdoor courtyard while Nava and Savion have large terraces. □

## Law and order

Haim Shapiro

THE SCENE was the Jerusalem Magistrates Court. A young couple sat nervously on one of the benches set aside for the public. She was pregnant, wearing a traditional Arab peasant dress and holding an infant. He wore the clothes of a labourer.

According to the charge, the wife had appeared at the police station in one of the Arab villages within the Jerusalem city limits. She had bruises on her arm and shoulder and told the duty officer her husband had been beating her.

The husband admitted hitting his wife, but he explained that he had done so because she had spent the money he had given her to pay the rent. He also said that in the meantime they had made up.

The wife, called in from the corridor, verified that she and her husband are at peace. The judge preface his sentence by noting that this was the accused's first offence and imposed a fine of 100, together with a suspended sentence of two weeks, applicable if the accused commits a similar offence during the next two years.

The husband looked at the judge in disbelief. He evidently found it difficult to believe that he was to be punished for disciplining his own wife. The wife said nothing. Her face was a blank as she followed her husband from the courtroom.

IT WAS not difficult to understand the husband's confusion. Even after 10 years of Israel rule, it is not always easy to adjust to the new values imposed with the reunification of Jerusalem. The wife, on the other hand, seems to have known her rights. The purpose of village women have higher knowledge under this rule of law, she does have some recourse.

But it is rare for the Arab residents of the former Jordanian sector of Jerusalem to express surprise over Israeli law enforcement these days. In fact, in view of the dire predictions, by both Jews and Arabs, which accompanied the reunification, things have gone surprisingly calmly.

Many Jews felt that the addition of the Arabs of the Jordanian sector would result in a new reign of lawlessness. Immediately after the Six Day War, the grapevine even reported that the first area of Jewish Arab cooperation was in the realm of crime.

The Jerusalem police say that this simply has not been the case. Even today, they say, it is impossible to point to any Jewish Arab gang.

There are a few Arab members of Jewish gangs, they admit, but these are "assimilated" Arabs from areas which were part of Israel before 1967. These Arabs even go to the point of carrying Hebrew names — Eli Joe-Ali, Yossi for Youssef.

On the other hand, the police say, there have been some business contacts between Jewish lawbreakers and their Arab counterparts in eastern Jerusalem. The most important of these has been in the drug traffic. This, the police say, is the result of the more lenient attitude toward drugs in Arab society, coupled with the fact that the Arab countries are Israel's major source of drugs.

Indeed, the drug trade has kept the Jerusalem police constantly busy with a steady stream of

young people, most of them tourists, buying drugs, only to be arrested shortly afterwards. According to rumours in young tourist circles, the drug peddlers worked hand in hand with the police, first selling drugs and then informing on their clients.

THE OTHER area of cooperation, the police say, is the practice of Jewish petty thieves to sell their loot in eastern Jerusalem. The free atmosphere of buying and selling, especially in the Old City markets, has made it easier to get rid of such goods. The police stressed that the really big fences are to be found far from the relatively provincial area of the capital.

As for the scene of crime, according to the police at least, eastern Jerusalem is a relatively quiet area, with the traditional family life in which someone is home all day long and a stranger is instantly noticed discouraging would-be criminals.

Many residents of eastern Jerusalem have a different story to tell. They say that their neighbourhoods are avoided by the police, especially after dark. Calls to the police go unanswered, they say, and the low figures of crime for the area only reflect the fact that victims no longer bother to call the police.

One aspect in which the police do admit that there is much activity in eastern Jerusalem is that of pickpocketing. On Shabbat and holidays thousands of Israelis and tourists mob the Old City, and the pickpockets are there to receive them. At other times the pickpockets concentrate on the tourists. In any case, these malcontents are Jews and Arabs, Jerusalemites and visitors.

ANOTHER cause of complaint in the early days of reunification was the result of a sudden clash of cultures. Women visiting the Old City would complain to the police that they had been molested. The residents of the Old City, on the other hand, complained that they were being invaded by indecently dressed women. Now, however, the two groups seem to have grown accustomed to each other.

There seems to be somewhat better understanding on the part of the police themselves. Jerusalem police chief Nitzav-Mishne David Kraus notes that Jewish and Arab policemen serve together in all parts of the city. It is not uncommon, he says, for Jewish policemen to serve under the direction of Arab superiors. He is unwilling, however, to reveal exactly how many Arab policemen there are in the city or to say what percentage they constitute of the total force in the city.

THE POLICE are concerned that the general tendency to crimes of violence has made itself felt in Jerusalem, too. This type of crime has gone up in the past year.

Finally, the police have the responsibility of dealing with terror attacks. The last major incident of this sort was the explosion of a bomb concealed in a motor-scooter in the capital's Rehov Ben-Yehuda in the centre of town in May, 1976, which wounded 38 persons. Naturally, the police are reticent to talk about measures which they have taken to prevent this sort of attack. And they won't promise that there won't be similar attacks in the future.

Like us, they can only hope they have things under control. □

# FIRST BANK IN THE JEWISH QUARTER IN THE OLD CITY OF JERUSALEM



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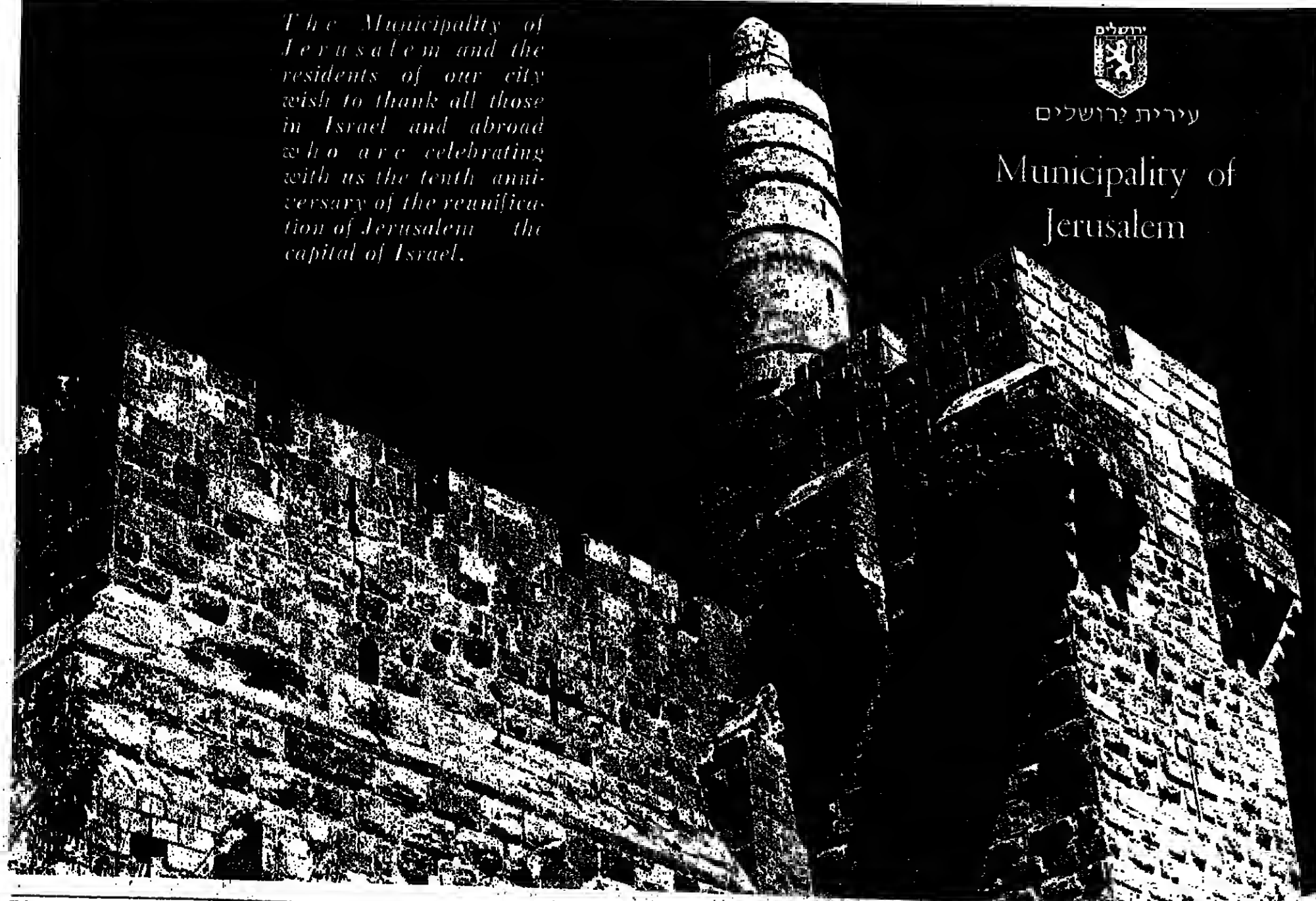
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PAGE SIXTEEN

JERUSALEM DAY SUPPLEMENT

MONDAY, MAY 16, 1977

مكتبة من الأصل

JERUSALEM DAY SUPPLEMENT

PAGE SEVENTEEN



WHO WOULD want to live in the Jewish Quarter of Jerusalem's Old City? This is a question I have often asked myself over the last few years, at each of my frequent visits to friends in "the Rova" ("Quarter").

Today, nine years after reconstruction began, parts of the Quarter seem in a worse mess than ever, with the last of the parking being chewed up by bulldozers and slipping down the side of cliffs or into archaeological excavations; and with access to homes still partially through broken alleys or along already worn and slippery stone pavements. Streets connecting with the other quarters are sometimes without lighting or barred by scaffolding, and some homes in these streets are still without telephones.

Bus connections from the city centre are poor. There are no parks and there is nowhere for the children to play but in the stone courtyards. There are no schools and no sports facilities and almost no shops. Luggage and heavy shopping must sometimes be lugged a hundred or so metres from car to house. In many of the reconstructed homes, walls are peeling and clothing is turning mouldy in closets.

In homes facing the Temple Mount, the muzzin calls Moslems to prayer at 4 a.m., and there is a continuous hum — often rising to a din — from the Western Wall. The alleys are often clamorous, sometimes late at night, with bende of tourists or Bnei Akiva youngsters or yeshiva students returning to their dormitories. During the day they are crowded with workmen and donkeys and tiny donkey-tractors, all moving in a cloud of grey rubble dust that permeates the entire area. The population is mixed: all brands of Orthodox Jews and a large number — nearly a third — of "unobservant" ones.

So far, considerably less than half the projected 600 families have been settled in the Rova. The final investment of public money will probably amount to \$1.1m. a family. Building may be completed only in another 4-5 years.

YET EVERY family I have spoken to in the Rova is happy there, and wants to stay. Since the first families moved in, only two or three have moved out. Despite the difficulties, some temporary, a few possibly permanent, the residents feel they have come to stay. Almost without exception, they find life there rewarding.

Their feelings about the Rova are in every instance affected by large doses of Jewish emotion, whether they are "observant" or not. Their feelings about its current difficulties vary with the location of their dwelling and whether they have children or not.

For a retired Belgian-born businessman living alone with his sabra wife in a palatial self-built house near the main road on the Rova's southern edge, the area presents no problems, only pleasures: after five years, the couple are still visibly affected with emotion every time they ascend to their roof garden and turn eastwards to a view of the Hills of Moab and the gold and silver domes of "Omar" and Akse towering above the Western Wall.

But there are parents who gave up villas in Herzliya and Motza to move to the Rova, sometimes into damp homes, because their parents had lived there, or because they themselves had served there in the Hagana; and they are not sorry. For the Orthodox, the pull of the Rova is

doubly obvious.

But nearly all of the families now living there were, by moving to the Rova, able to improve their standard of living without making any investment whatever: in many instances they were able to obtain more and better rooms in what are essentially town-houses for less than the price they were to get for their old apartments.

In addition, they acquired homes that were physically more interesting and beautiful: the aesthetic pleasures provided by domed ceilings, metre-thick walls, flagstone floors and large, sometimes split-level rooms are not lost on the ultra-Orthodox either.

The Rova's residents seem endlessly entranced by their homes, even when faced with months of total mess inside them as the East Jerusalem Reconstruction Co. — generally called "the Hevra" — moves in to resurface peeling walls with a new type of synthetic plaster that contains and seals off damp.

The cost of such repairs is borne by the nation's taxpayers. The new sealing costs \$1370 a metre and the treatment of 200 metres of wall space in a home is not uncommon; the cost sometimes comes to a third of what the resident originally paid for his already subsidized home. The current fiscal year will see \$1.00m. invested in the Rova, mostly in new homes and street infrastructure, in an effort to get most of the building for private housing completed and alleviate the unpleasantness of the construction mess on site.

WHY THE MESS? Orderly building, block by block, street by street, proved out of the question in some areas, as Arab squatters or long-time slum dwellers held out for higher compensation. Every time a foundation has been sunk, relics of the past have appeared and the archaeologists have moved in and held up further work until after the site has been surveyed.

Architect Moshe Safdie, who not only builds in the Rova (private homes and Poral Yosef Yeshiva) but also has his home there, says that many of the requests for archaeological preservation are completely unjustified, some sites being of no importance whatever. Delays, he points out, not only inconvenience residents, but also have crippling effects on contractors hit by rising prices, not to mention the spiralling infrastructure costs that are paid by the taxpayers.

Many architects, some of them Orthodox, live in the Rova (though one architect was among those who took their families out). Safdie says he can't imagine living anywhere else. He insists that all the Rova's problems, except that of convenient access, can be solved; and indeed, park, playground, school and underground parking terminal are part of the master plan.

The school and car terminal will be near Zion Gate; and when the latter is completed, vehicular traffic in the Rova will be banned.

All the residents seem to be under the impression that the "Hevra" is eventually going to provide them with an "electric donkey" service: small, quiet golf carts to carry home their groceries and laundry and earth for their planters (these are occasionally carried by labourers for what the residents contend are exorbitant sums). But the Hevra says that if such a service can be established, it will have to be fully paid for by its users.



Rooftop of a restored house in the Jewish Quarter has been turned into a garden. (Photos by Miki M)

## LIFE IN THE QUARTER

### Meir Ronnen

The company now bends over backwards to keep the residents happy, but it is moving away from its earlier, untenable policy of subsidies. Anyone buying a dwelling in the Rova under the latest public tender will find that although the expensive infrastructure is still subsidized, he will be asked to pay current market prices for his apartment. These will range from \$1350,000 to \$1750,000, but a generous mortgage is available.

Applicants for homes must be permanent residents of Israel and live in the Rova. Some preference is given to those who have done their military service or who are new olim. Homes may be resold at will, for any price, but the formal consent of the company is required.

None of the new homes are affected by damp. Nor are the majority of apartments in the Rova (which were completely

rebuilt; this problem occurs largely in those houses that were roofless for the 18 years of Jordanian occupation (most of them were destroyed after the fighting of 1948).

Restoration or reconstruction? It might have been cheaper, easier and healthier to tear down all that remained of the old Jewish Quarter and to have started from an archaeological scratch. But the planners, no doubt rightly, felt that the old-world and historical Jewish character might have been lost in faceless shikun architecture.

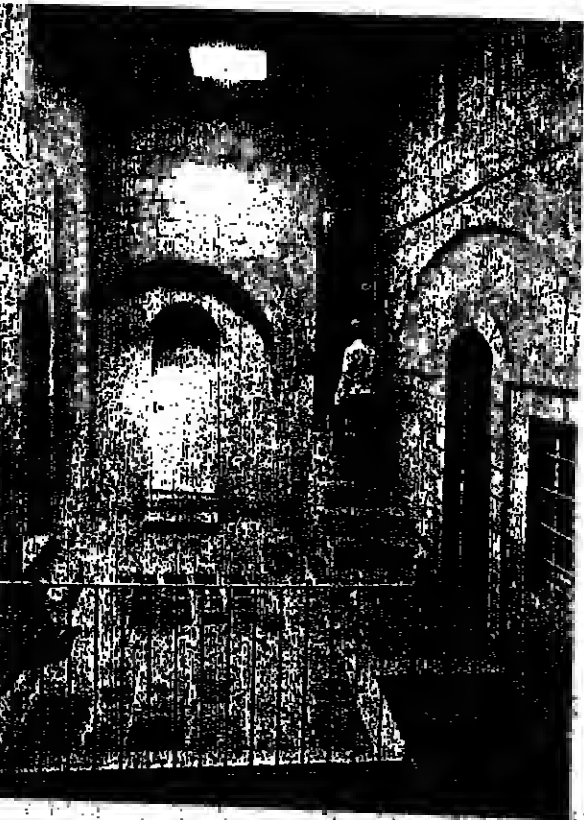
The restoration of the synagogues and the reconstruction of the yeshivot was a primary aim; and the introverted character of

the Rova has been preserved despite of the noise from the alleys, residents reveal privacy their town-house apartments offer: "Just like in a villa."

THE ALMOST unbroken mixture of community and individualism promoted some expected tensions, but, rather surprisingly, these have almost disappeared. At least for the time being, the member Residents' Committee three Orthodox, two observant — works happily in spirit of mutual tolerance, by what the Orthodox know obligations of the place.

The non-observant share unwritten rule not to leave the Rova in the Sabbath, except in an emergency. The Orthodox invite Orthodox privacy only to fulfill the charming mitzvah of mishloach manot, bearing hominitaschen and other

A former home for the aged has been turned into a dormitory for Yeshivat Rokeach students. (Right) The highest building in



the quarter, its roof has one of the most superb views of the city, overlooking the Temple Mount.



MONDAY, MAY 16, 1977

The non-observant are hard-pressed to find kosher presents to return, and usually resort to wine and brandy. When the number of trays gets too much for them, they ignore the doorbell and pretend they aren't at home.

The rising price of homes in the Rova will probably result in fewer Orthodox Israelis moving in. On the other hand, the current figure of some 100 yeshiva students living there will eventually rise to at least 1,500.

What the nature of the interaction between the two groups of residents will be is anybody's guess. But at present, each side seems to accept the presence of the other as a fact of life. A sculptor, whose formalizations of the female nude were once stoned on her rooftop from a neighbouring yeshiva, is now able to return them to the roof and sit peacefully among them to the hum of learning from the yeshiva opposite.

Orthodox art lovers living in the Rova even visit local galleries on Shabbat and are good customers; one gallery thoughtfully and carefully displays a sign saying "Viewing Only On Sabbath," leaving the actual trading to weekdays.

Children of both camps are beginning to play together; the misbegotten youngsters have persuaded the skullduggers ones that they are not "goyim." One very young father has failed to keep his two sons from watching Maccabi Tel Aviv and other sporting fixtures on the TV set of neighbouring uncapped boys. He "retaliated" by appearing in their home and insisting that the uncapped pair perform the rite of donning teffilin (phylacteries).

Honour satisfied, he has since let them alone; while the free-thinking parents are pleased that their sons have learned something about Judaism and rite, including dietary laws, from their earlocked friends. These particular parents are also warmed by the true community feeling in the Rova, as reflected by, among other things, the strong participation in general meetings for the planning of community and cultural affairs.

Education, however, as elsewhere, is separate. The children are bused to different schools (the non-observant to Beit Hagayim); there are separate (and excellent) kindergartens inside the Rova.

According to Yosef Shenberger, Chairman of the Residents' Committee, who is Orthodox and an architect by profession, the Rova never had a unified community. Shenberger served in the Rova as a member of the Hagana during the Arab riots of 1936-38, and recalls that all kinds of Western and Oriental Jews lived there before 1948, with tremendous class differences of status and standard of living; most lived in what he terms "conditions of almost indescribable poverty." That poverty has been banished, never to return.

Shenberger calls the current set of community relations an acceptable modus vivendi; and the non-observant is that they do not leave their cars to carry obvious shopping from the nearby suq on Shabbat.

CONTACT with the residents of the Old City's other quarters is almost non-existent and nothing compared to the relations that once existed between Arabs and Jews in the Old City, particularly before the 1960s and '40s. Few Jews buy in the suq; most of them use the local kosher shops. A planned super-

market will likely put paid to the varied delights and inter-communal contacts to be made in the Arab shops in nearby David Street.

A senior government official who lives in the Rova delights in buying his family's vegetables in the suq, largely because of the contacts he makes; he sees in them a positive basis for future inter-communal relations; he even enjoys the walk back and forth. A handful of housewives feel the same way. And a few more prefer to buy their vegetables from a Moslem shop in the Armenian Quarter, which they say is more convenient.

The opening of Jewish shops will not only contribute to the separation of the Jewish and Arab quarters, but will, many residents feel, also create more problems for the Jews. They realize that the Rova is an inevitable tourist and pilgrim attraction, but the last thing they want is an artificial glimmerack tourist centre selling souvenirs.

At the moment, no fewer than 200 shops have been completed and more are planned, an idea that appalls the residents. Yet only two shops have opened. There is a suspicion that many were bought for speculation; and that other owners are waiting for more residents and a direct bus line, or for their neighbours to open up, before investing further. In any event, the Rova has now appointed a new official to head an enquiry and formulate a new shops policy in cooperation with the anxious residents.

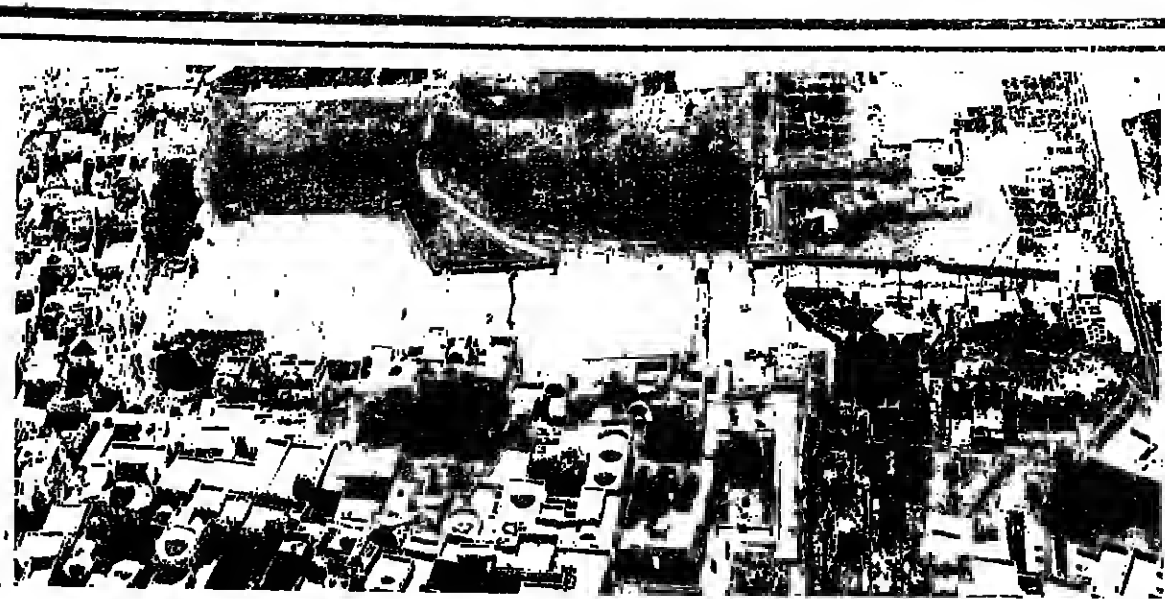
YOSEF SHENBERGER feels that tourism in the Rova should be the subject of a special enquiry: he says he constantly hears guides spouting historical and religious nonsense about the Rova, the Temple Mount and Mount Zion. Acknowledging the tourist and religious interest, he insists that the Rova is not a museum but a place in which to live. But while pressing for playgrounds and parks, he acknowledges that one must also "realize that it is not Savoyon."

A lawyer from England, a mother of two, is starry-eyed about the Rova, delighted with its architecture, her home, the well-staffed day-nursery for her son. She even enjoys the long walk through the alleys when she returns with her husband from visiting friends "outside." And when it rains? "Have you never heard of umbrellas?"

Another mother, whose grandfather was born in the Rova, is equally happy there, but says that teenagers find it confining: there are few buses to bring their friends and no place to put up even a basketball net. She points out that the only bus line runs to Me'a She'arim and not to the centre of town and that her own friends find it difficult to get to the Rova and even to find her house. At the moment she is fighting a battle against a newspaper delivery boy who roars down the alleys on a Vespa at 0 a.m.

Yes, her house is damp, but her electric-storage heaters (oil burners are forbidden in the Rova) keep it warm; and her walls will soon get the "treatment." The mess and smell, she says, will be worth it.

I COULDN'T find anyone in the Rova who said that all the mess there wasn't worth it. They were living not just for today, but for tomorrow. And not just for their tomorrow. The residents of the Rova know that they have come to live in a very special place at a very special time. □



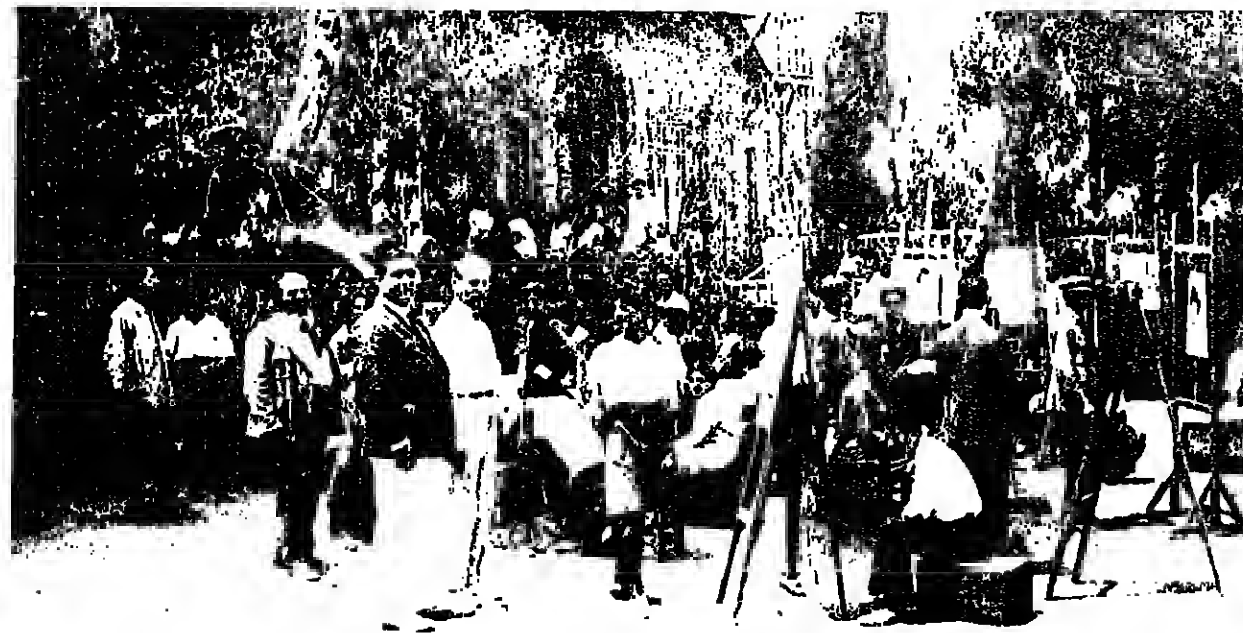
(Anat Rotem)

## DATES IN JERUSALEM'S HISTORY

Jewish calendar	Gregorian calendar	Event
<b>Before the Common Era</b>		
1980-1085	2400-2200	Mentioned in Ebla (Syria) tablets
about 1980	about 2870	Mentioned in Egyptian "Exorcism Texts"
about 2000	about 1700	Patriarch Abraham arrives
about 2400	about 1000	Egyptians appoint governor over Jerusalem
about 2800	about 1400	Mentioned in Tel el-Amarna letters
about 2510	about 1200	Joshua falls to capture city
about 2700	about 1000	David conquers city and makes it capital of his united kingdom
2800	980	Solomon builds First Temple
2800	930	Kingdom divided; Jerusalem capital of Judah
2880	925	Shoshonk I of Egypt plunders city and Temple
0006	701	Besieged by Assyrians under Sennacherib
Av 6, 5173	067	Babylonians under Nebuchadnezzar destroy city and Temple
0222	006	Return from Babylonian Exile begins under Zerubabel's leadership
	018	Second Temple dedicated
	445	Nehemiah rebuilds walls
	001	Alexander the Great visits city
	168	Antiochus III of Syria conquers city
	168	Antiochus IV Epiphanes desecrates Temple
	165	Hasmoneans rededicate Temple
	63	Pompey here; establishes Roman rule in city
	67	Herod begins renovating city and Temple
<b>Common Era</b>		
6780	30	Romans crucify Jesus
6828	66	Jerusalem rebels against Rome
Av 8, 6880	70	Romans under Titus destroy city and Second Temple
0888	138	Hadrian renames Jerusalem "Aelia Capitolina," bans Jews from city
	3rd-4th century	Armenian Church in Jerusalem
4084	030	Byzantine rule begins
4084	680	Constantine's Basilica of the Holy Sepulchre dedicated
4070	614	Persians conquer Jerusalem, hand over rule to Jews
4088	628	Byzantines reconquer city
4097	638	Moslems under Caliph Omar conquer city
4400	681	Abd el-Malik dedicates Dome of the Rock and El-Aksa Mosque
4540	780	Fatimide Egyptian rule established
4765	1008	Arsen, first Armenian Patriarch of Jerusalem
4860	1071	Seljuk Turks conquer city
4869	1099	Crusaders conquer Jerusalem, massacre Jews and Moslems
4883	1176	Benjamin of Tudela visits Jerusalem
4870	1187	Saladin conquers Jerusalem; permits Jews to return
0016	1210	Alfya of 300 rabbis from England and France
0021	1256	Tatars ravage Jerusalem
0027	1360	Egyptian Mamluks establish rule
	1267	Nahmanides arrives from Spain, reestablishes Jewish communal life
5278	1516	Ottoman Sultan Selim conquers Jerusalem
5398	1008	Sultan the Magnificent completes present city walls
0081	1681	Egyptian Pasha Mohammed Ali conquers city
0000	1840	Ottomans retake city
0620	1860	Mishkenot Sha'ananim, first Jewish quarter outside Old City
5800	1870	Me'ah She'arim built
0802	1882	Railway station dedicated
0878	December 9, 1917	British forces under Allenby conquer Jerusalem
Av 10, 5878	July 24, 1918	Cornerstone of Hebrew U. laid on Mt. Scopus
Iyar 18, 5708	May 28, 1948	Old City's Jewish Quarter surrenders to Jordan's Arab Legion; city divided
Iyar 22, 0708	May 31, 1948	First supply convoy reaches besieged Jerusalem via "Burma Road"
	August 17, 1948	Theodor Herzl's remains re-interred in Jerusalem
Av 20, 0708	December 13, 1948	Jerusalem declared Capital of Israel
Kislev 22, 5710	May 11, 1950	Israel Museum inaugurated
Iyar 6, 5720	August 08, 1958	New Knesset Building inaugurated
Elul 14, 0728	December 10, 1958	S.Y. Agnon, citizen of Jerusalem, awarded Nobel Prize for Literature
Iyar 26, 0727	June 5, 1967	Jordanians shell Jerusalem
Iyar 28, 0727	June 7, 1967	Israel Defence Forces take eastern sector of Jerusalem
Sivan 21, 5727	June 29, 1967	Knesset enacts bill declaring all Jerusalem one city and Capital of Israel
Kislev, 0786	December, 1970	Jerusalem surpasses Tel Aviv as Israel's most populous city



# AN HISTORIC PARTNERSHIP



It would be difficult to imagine the development of Jerusalem without its historic connection with the Jewish National Fund, the sole body responsible for land reclamation in Israel, whose original function centered around acquiring land in Israel. Work in Jerusalem began with a modest acquisition of two plots on which the Bezalel School of Art and Design was erected in 1907. In the 'twenties, the JNF bought lots in Rehavia on which the compound of the National Institutions, the Rehavia High School, and housing for workers were built. Land was also bought in Meikor Haim and Mount Scopus, and in Talpote, where the famous Israeli author, Shai Agnon, made his home. Land acquisitions at Ramat Rahel made the establishment of the kibbutz possible and in East Talpote, on a hill below where the UN building stands today, an agricultural school was set up on JNF land bought in the 'thirties. In each area trees were planted to grow with the new buildings and homes.

After the establishment of the State, the JNF's work received a great impetus. Larger tracts of land were acquired at one time for entire neighbourhoods: Yefe Nof, Givat Mordechai, Kiryat Menachem and Kiryat Yovel — named in honor of the JNF's 50th (Yovel = Jubilee) anniversary. All of these neighbourhoods are today growing suburbs of modern Jerusalem. Throughout the years, the JNF provided the land for the public buildings which have become a part of our lives in Jerusalem: the Hebrew University on Mount Scopus, the new Hadassah Hospital near Ein Karem and Binyanei Ha'Ooma conference and concert hall — to mention but a few.

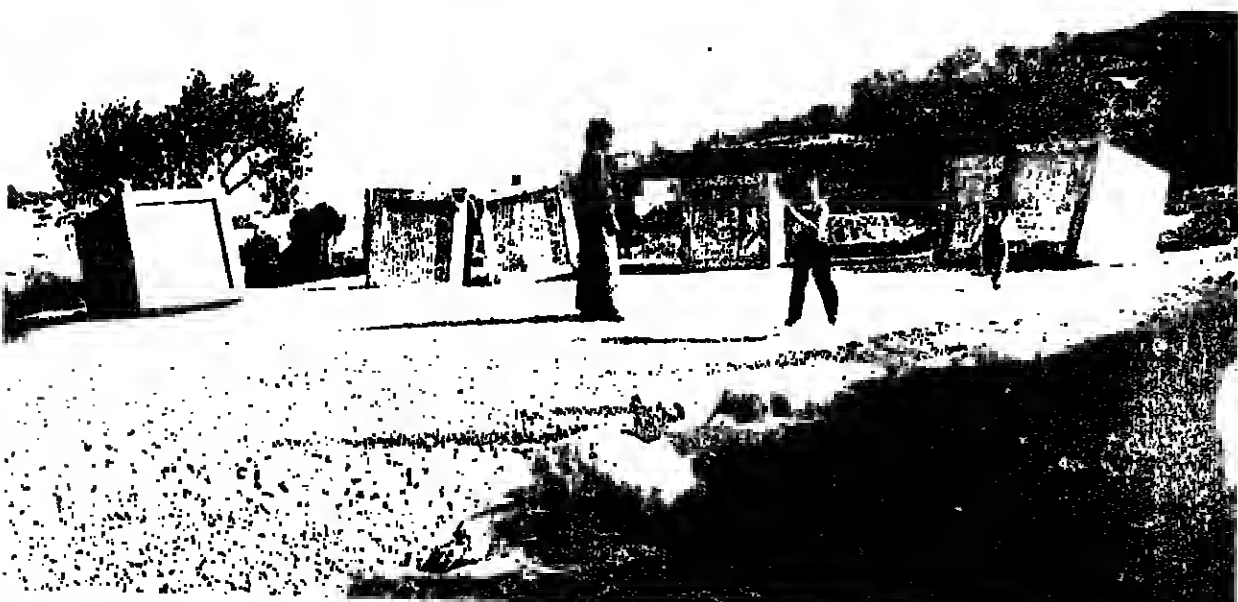
One of the tangible expressions of the reunification of the city is the JNF's green belt encompassing Jerusalem. The first forest, begun in the 'fifties, is the Jerusalem Forest planted in the western part of the city. The forest today teems with youngsters on excursions, children playing near their homes and older people taking a breath of air. The beautiful recreation center set up in the midst of the forest has become the venue of summer camps for underprivileged children, of vacations especially arranged for mothers of large families, a meeting place for youth and adults alike. Because of its proximity to the center of town, this forest enjoys a popularity and importance beyond measure.

Beyond the Jerusalem Forest, to the west, lies a forest begun in 1964, in memory of the late American President, John F. Kennedy. The Kennedy Memorial crowning its center — a symbol of American-Israeli friendship — has become one of the busiest 'Plant a tree with your own hands' centers in the country.

Two new forest parks join the ranks of those surrounding Jerusalem: Canada Park and the American Bicentennial Park. Canada Park is situated outside Jerualem, on the main road to Tel

Students of art in the yard of the Bezalel School in 1928.

The Kennedy Monument in The American Freedom Forest.



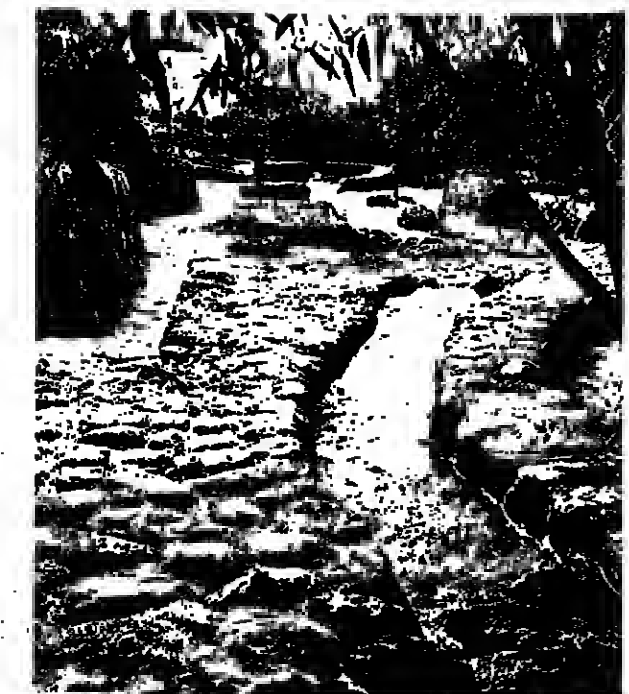
The Memorial to the Fallen of the 68th Jerusalem Brigade in the Jerusalem Peace Forest.

Aviv. Throughout the park active recreation areas provide visitors of all ages with play and exercise. Waterfalls and pools created by the JNF to enhance the landscape provide denizens of the drier hill regions with a different atmosphere, for their refreshment and relaxation.

The latest JNF project is the American Bicentennial Park on the southwestern ridge of the Jerusalem hills, which will open an area previously cut off from the rest of the country and provide an additional connection to Jerusalem. The park's main axis will traverse the hill settlements, lead through the park and down the mountain to the development town of Beit Shemesh below, providing a scenic route of rare beauty. Here, within the park, symbols of Americana will re-create the pioneering spirit of America and its parallel to Israel's pioneering days.

Woodlands have been planted in the new neighbourhoods of Sanhedria and Ramot, in north Jerusalem and at Gilo, in the south, turning the stark, lifeless hillsides into soft green backdrops for the scenes of everyday life.

The trees of the Peace Forest, in the heart of Jerusalem, complete the circle of green and symbolize, perhaps more than anything else, our aspirations for Jerusalem. The trees, planted on previously bare expanses, serve as a place of rest and recreation for all, a planting center for visitors and above all — a living memorial to the fallen soldiers of the 68th Jerusalem Brigade — reservists, who fought and lost their lives during



The Valley of the Springs in Canada Park.

the Yom Kippur War in 1973. The Peace Forest is in their memory and in honor of their children, who planted trees in the forest — a prayer in deeds that this city will soon be, truly, a city of peace.

Bunny Alexandroni

TEDDY KOLLEK noticed the trash-filled corner lot in Shlomo Hamelch Street while driving to the office one morning shortly after being elected mayor for the first time in 1965.

There is hardly a budget-bound mayor in the world who has not passed similar rundown lots and said to himself, "If only I had the money to turn it into a park."

Kollek got the money, a \$3,000 gift from an American friend, and used it to turn the lot into a small garden. He has been getting the money every since — more than \$25 million in contributions channelled to the city during the past decade through the Jerusalem Foundation.

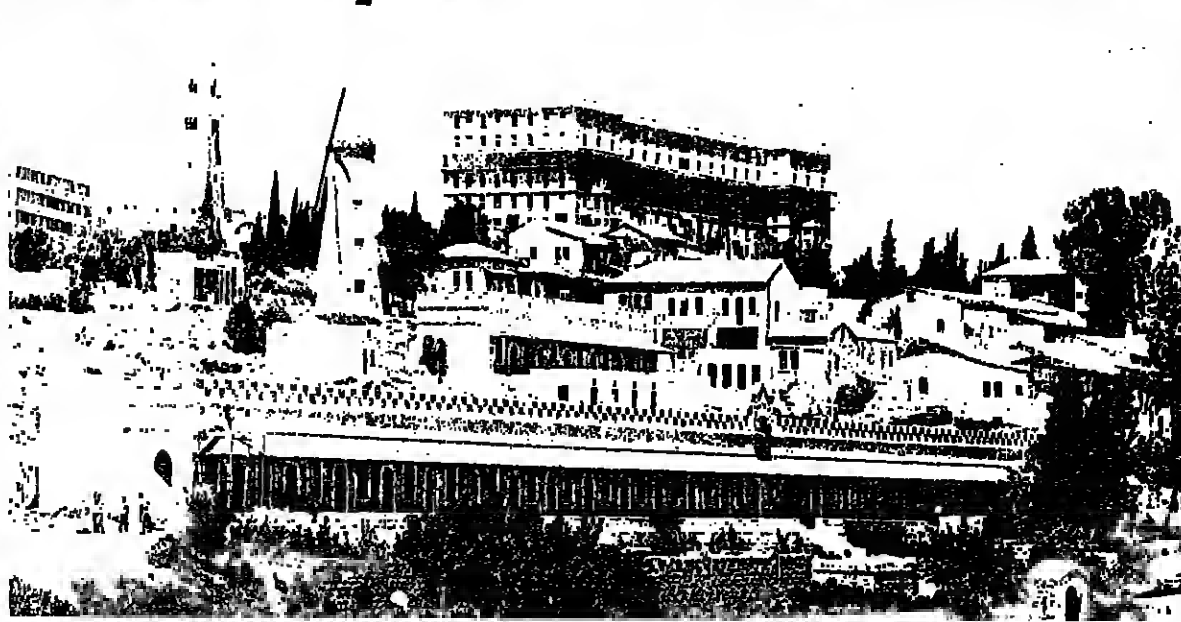
The money equals only about three per cent of total municipal budgets during this period, but it has transformed the city and touched in a meaningful way the lives of tens of thousands of its inhabitants. The Foundation has provided the "non-essential" facilities and programmes which City Hall and the government could not pay for, but which constitute the icing of cultural and communal activity which is at the heart of urban life. No other city in the world has been able to attract contributions from non-citizens on a scale like this, not just to preserve historical monuments but also for the benefit of its living residents.

The Foundation has built 75 parks and playgrounds — about 80 per cent of the total in Jerusalem and ranging from pocket neighbourhood parks to the 2,500-dunam national park around the Old City. It has built 15 community and youth centres where only a handful existed before. Its funds have assisted Arab and Jewish theatre and music groups, established the "Old Yishuv Court" Museum in the Old City, placed sculptures by world-famous artists in parks around the city, restored ancient synagogues and churches in the Old City, and repaired mosques in eastern Jerusalem, built most of the libraries in the city, financed summer camps for mothers of large families and for the elderly, established dental clinics and mental health centres, built 10 sports fields, supported amateur theatre groups in slum neighbourhoods, and museum youth wings.

In one of the 300 projects undertaken by the Foundation during the past decade, every Arab and Jewish schoolchild in the city is taken to a theatrical and musical performance once a year in order to cultivate their taste for the fine arts.

THE FOUNDATION'S beginnings were humble. Shortly after Kolle's election in 1965, he was contacted by Nahum Bernstein and other friends in the U.S. whom he had worked with as head of the Hagana's arms purchasing mission there in 1947-48. They offered to raise money for him for use in his new job. "They felt I could use money I didn't have to research-assistant or for sending someone on a study trip abroad," Kolle, however, saw broader possibilities — a foundation which would channel contributions for some of the cultural and social projects Jerusalem was sorely in need of.

## Teddy's foundation



A view of Mishkenot Sha'ananim. (Below, left) a typical interior. (Right) A Yemin Moshe garden (Werner Braun)



Pinhas Sapir and other political figures suspected that the Foundation was a clever means of channelling money to Rafi, the Mapai splinter party under whose flag Kolle had been elected.

The Justice Ministry, which must approve the use of the name Jerusalem by any Israeli corporation, refused to permit Kolle to use it for his foundation. "They felt," he noted wryly in a recent interview, "that it was too sacred for the foundation, even though there was already a Jerusalem Pencil Company and a Jerusalem Shoe Company." The organization he did set up in Jerusalem in 1965 was thus called the Society of Arts and Humanities in Israel.

The following year, Rafi merged with the Labour Party, and the Society was permitted to change its name to the Jerusalem Foundation. The same year, a branch was set up in London. This was followed by branches in Canada and Germany, and others are now being formed in South Africa and the Netherlands.

It was the Six Day War which changed the Foundation from a marginal fund-raising activity to a major force in Jerusalem. The city's reunification generated tremendous interest in Jerusalem, many persons abroad wishing to take an active part in creating the new Jerusalem. The staff of two volunteers who initially constituted the Jerusalem branch of the Foundation grew to a salaried staff of 80, including architects and engineers to super-

### Abraham Rabinovich

vises the 50 projects currently in various stages of planning and execution.

The Foundation's success in drawing wealthy patrons reflects the appeal of Teddy Kolle as a personality and of Jerusalem as a vision. "People give because they want to help Teddy personally," says Mrs. Ruth Cheshin, who has headed the Foundation in Jerusalem since its inception. "They want to help him solve his problems. He's fantastic at public relations without in any way being a public relations man."

Kolle sees the donors gaining a sense of identity with the city, and he sees as much justice as charity in their gifts. "We are preserving things that are sacred to the world, and they are helping pay for it."

ALTHOUGH some of the parks, community centres and other physical facilities would have been built by public funds if the Jerusalem Foundation didn't exist, probably most would not have. Few of the activity programmes would have found financing.

The Foundation has been able to risk projects public bodies would never undertake. "Do you think," asks Kolle, "that city money could have been used to build the Golem (better known as 'Homfletzel' — 'The Monster,'

this grotesque slide-upon in Kityat Hayovel that has proved so popular with children and parents alike)?"

Neither the government nor City Hall would have put up the \$1.5 million it cost to convert Mishkenot Sha'ananim into a plush guesthouse for visiting artists and intellectuals. The money was obtained by the Foundation from the American builder, William Levitt. The Foundation is also raising the ILM, needed annually for up-keep, although it would like the Government to help with that task. The return, Kolle feels, has made the investment amply worthwhile. The eminent visitors flowing to Mishkenot have helped charge Jerusalem's intellectual atmosphere as persons like Isaac Stern, Isakiah Berlin, Alexander Calder, Barbara Tuchman, Stephen Spender, Eugene Ionesco, and other leading academics and artists mingle with Israeli colleagues and students. There has also been a generous public-relations offshoot in the form of articles and books on Israel written by prominent writers who have stayed at Mishkenot. The best known of these is "To Jerusalem and Back," by Nobel Prize-winner Saul Bellow.

In eastern Jerusalem, the Foundation has financed a network of cultural and leisure facilities. It has improved or expanded the two small community centres existing in 1967 and has drawn up plans — by a Jewish-Arab architectural

team for a centre for Arab children. It has provided half a dozen parks and playgrounds where none existed under Jordanian rule, and it finances three theatre and dance groups, including the only professional Arabic theatre group in the city.

It has also multiplied library facilities, including a mobile van which for the first time serves the villages and remote neighbourhoods of the area.

While the Foundation generally leaves conventional infrastructure projects to City Hall, it has provided IL2m. to launch a revamping of the infrastructure of the Old City's Moslem and Christian quarters.

Kollek has been trying to prod the government into undertaking the project, which he saw as an urgent necessity both because of the physical needs of these quarters and because of the growing disparity between the modern infrastructure of the rehabilitated Jewish Quarter and the deteriorating infrastructure in the rest of the Old City — a disparity which he saw as aggravating the political situation. He intended the Foundation money to serve as a seed investment and it was indeed bolstered with IL2m. from the government for the first stage.

ALTHOUGH the Foundation's board of directors includes more than a score of prominent citizens (among them a Supreme Court Justice), Kolle's voice is clearly dominant as Chairman.

His control of such a substantial independent resource has caused resentment among political opponents, who have periodically called for making the Foundation subject to municipal or state control. Kolle has successfully rebuffed these demands by pointing to legal restrictions in the U.S. and other countries which prohibit tax-deductible gifts to bodies that are entitled to levy taxes.

The Foundation is audited by an independent firm of chartered accountants and its own comptroller.

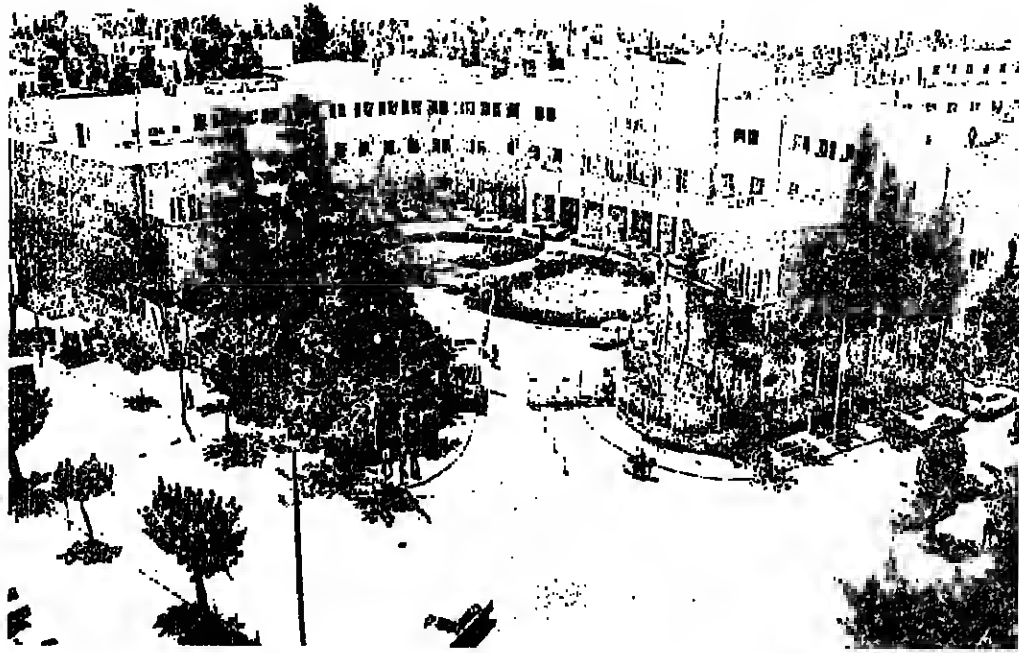
As for the charge that the Jerusalem Foundation is draining off resources from other fund-raising organizations, Kolle says that studies by the United Jewish Appeal in New York have shown that persons contributing to the Foundation in all cases raise their contributions to the UJA. Furthermore, about one third of the Foundation contributors are non-Jews. Others are non-Zionist Jews who have never before shown any positive interest in Israel.

In spite of the troubled world economic situation in recent years, contributions to the Foundation have steadily increased. Half the total money raised since the Foundation's inception has been raised in the past three years.

THE LAST work of Alexander Calder, scheduled to be mounted this month at Holland Square at the top of Mount Herzl, is the latest of the Foundation's contributions to the changing face and cultural climate of Jerusalem. "We have been able to give the city a different attitude in the past 10 years," says Kolle. "There is now a great pride in the city, in its culture."

Apart from anything he has accomplished as Mayor, the Foundation is Kolle's personal contribution to Jerusalem. Without him, it would not have existed. Its numerous and well-conceived works provide a testament that would do honour to any of the men who have ever ruled Jerusalem. □





The Chairman of the Zionist Executive  
and the Jewish Agency,  
Members of the Board and employees

*extend their warmest greetings to the citizens of Jerusalem,  
the people of Israel and the Jews of the Diaspora  
on the occasion of the 10th anniversary  
of the liberation and unification of Jerusalem  
and the 29th year of Israel's Independence.*

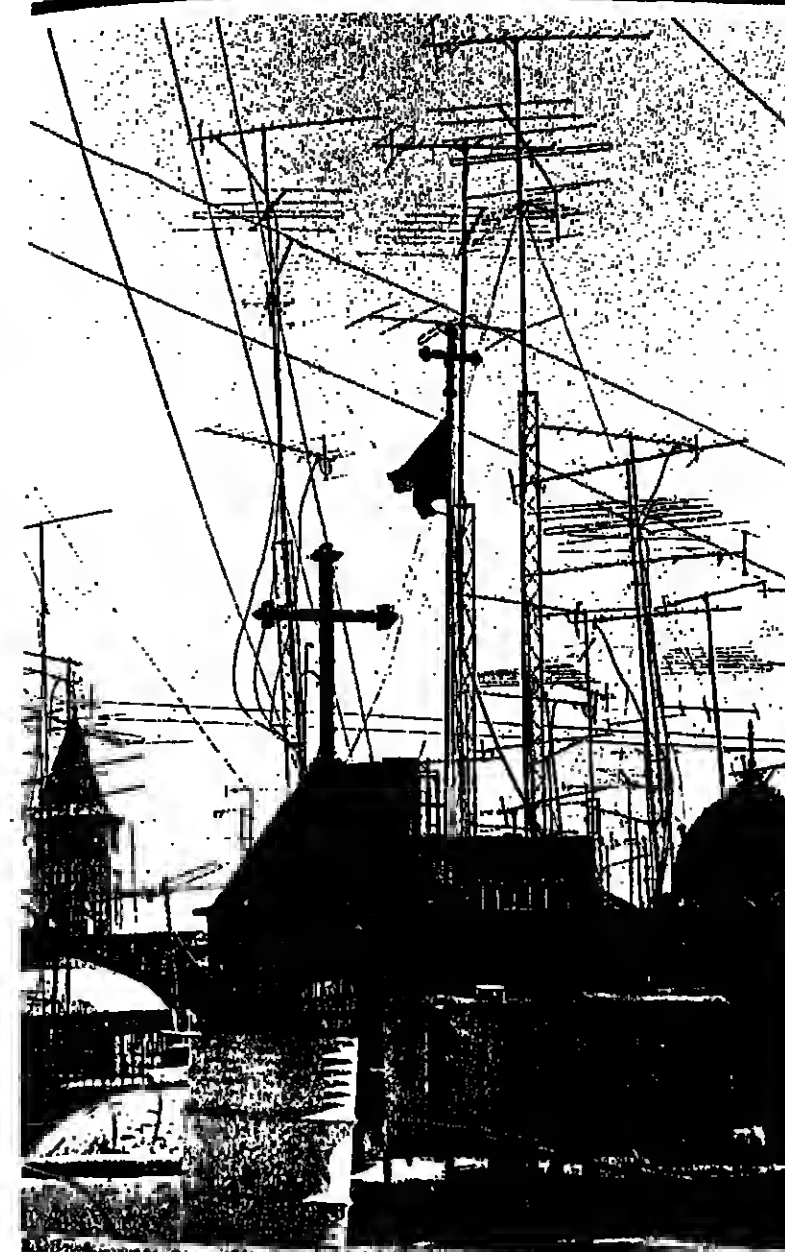
## On the 10th Anniversary of the Reunification of Jerusalem

Keren Hayesod-United Israel Appeal salutes the eternal Capital of Israel,  
heart of the Jewish People's enduring hope and prayer, and joins in the  
celebration of the entire House of Israel.



קרן היסוד · המגזית המאוחדת לישראל  
KEREN HAYESOD · UNITED ISRAEL APPEAL

הכזא מן האصل



From atop Damascus Gate: Old City rooftops and (below) Egged terminal  
in Jeremiah's Grotto beneath Moslem o-Sahtrah graveyard.



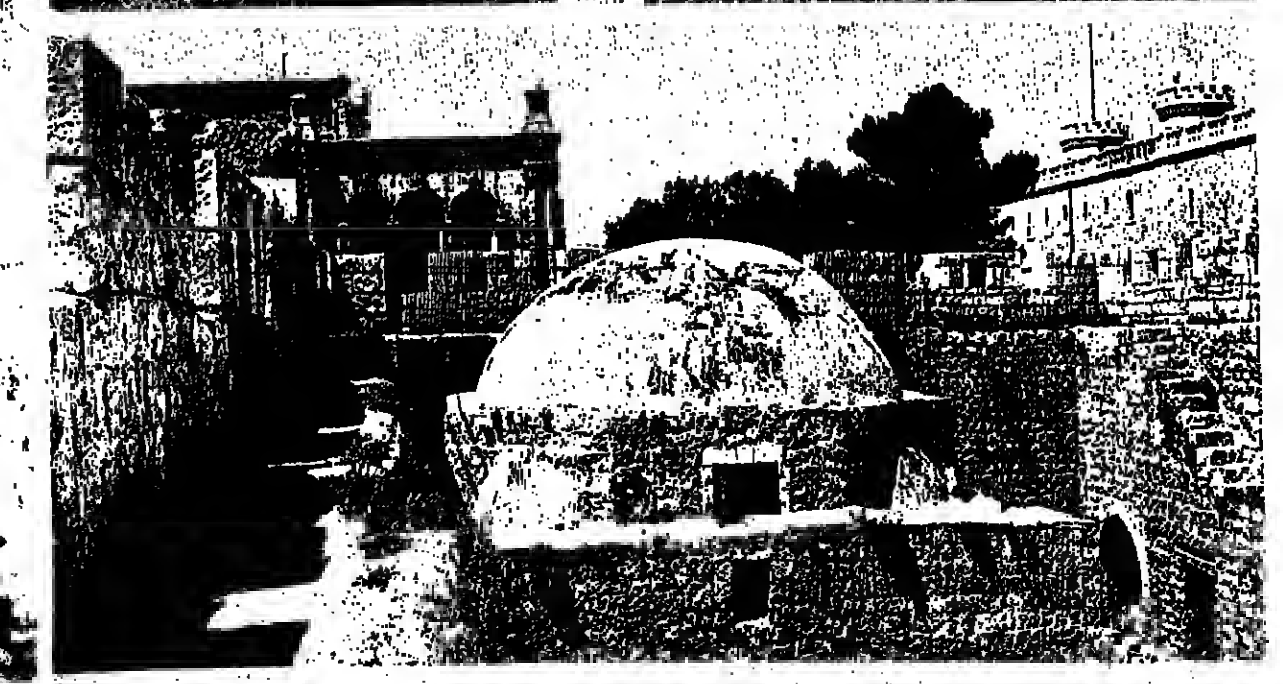
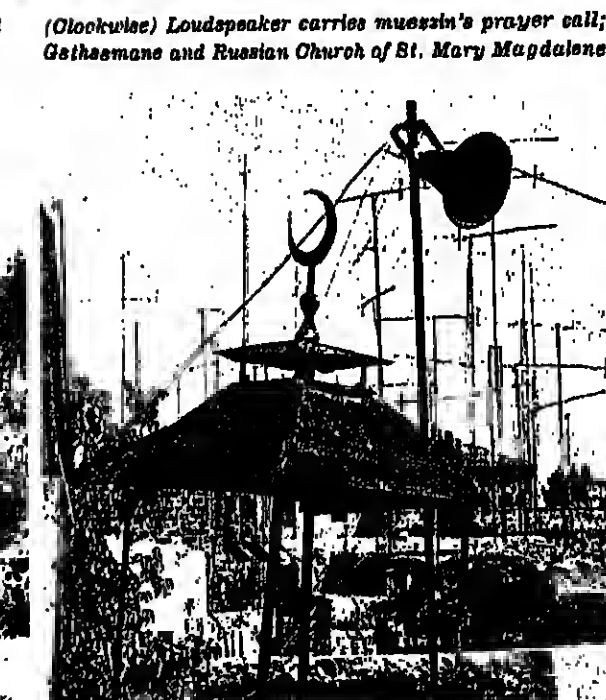
A Jewish doctor once lived in the balconied building adjoining the Damascus Gate-house, where two men take the sun.

There are views from Old Jerusalem's walls not usually noticed by  
ground-level pedestrians. Photographer MIKE GOLDBERG and Jewish Quarter  
resident LEAH ABRAMOWITZ have recorded some of them.

## WALL VIEWS



MONDAY, MAY 16, 1977



JERUSALEM DAY SUPPLEMENT



"UNTIL June, 1967, eastern Jerusalem hotels and restaurants relied largely on pilgrims coming for Christmas and Easter," says Horatio Vester, of the American Colony Hotel. "We also used to get diplomats who came to us from Tel Aviv for the week-ends, after crossing at the Mandelbaum Gate; now they come only for lunches. Journalists were based in Belnet, and would stay with us whenever there was a crisis in Jerusalem. I must say that there were plenty of crises, so we saw them fairly often. Television crews came to do Christmas or Easter shows."

His wife, Vni, recalls that ABC came once a year to do a religious film, and always stayed at the American Colony. For one film they cast one of the hotel maids for the part of the Virgin Mary. "It really went to her head," Val says. "She got delusions of grandeur, could not accept that the Virgin Mary could work as a hotel chambermaid. She's now living somewhere in Jaffa."

But the great influx of journalists and television crews really began in June, 1967, and has gone on unabated ever since. It is now such standard practice for leading members of the media to stay at the American Colony that anybody writing a thriller about Israel, even if he doesn't set foot in the country, is obliged by the rules of the game to throw in a reference to the American Colony to prove his bona fides.

The hotel also had the curious experience of setting up Israel Television. When the Government gave the green light at last to the introduction of the much-suspected medium, more than 50 foreign experts were brought to Jerusalem to set up the station and to train Israelis. They and their families stayed for months at the American Colony, on the face of it a ground for jubilation for the hoteliers. But there was one slight hitch: according to Israeli custom, nobody was paid for the first six months that they worked for the government, and the Vesters found that they were financing the TV experiment. "But it was worth it," says Horatio stoutly. "They were very pleasant people, and we did get paid in the end. I'm very sorry that almost all of them left the country."

EVEN before the Six Day War, they had decided to expand their 100-bed hotel and had started building. One result of the war was that they switched to an Israeli architect, Rudolf Trostler, to plan and complete the alterations. The hotel now has 187 beds.

The major change for the hotels and restaurants in eastern Jerusalem because of the war was that tourism goes on and on right through the year. Before, things would slacken down outside the Christmas and Easter seasons. It was more leisurely and personal. I can't say that we have 100 per cent occupancy right through the year — it's impossible to have that without chronic overbooking, because you always get cancellations — but the occupancy rate is very high. And now the emphasis is on groups."

Clearly the Vesters are not altogether happy about the switch in tourism from private individual travellers to large groups.

"Groups in a way demoralize the staff, because they are not kept on their toes. Handling groups is both much easier and much less personal. We try to keep the balance, but the pressure

## Boom of visitors



Horatio Vester, and (below) Dave Rothschild. (Photo Emke, Rubinger)



### Philip Gillon

to take groups is very strong."

The Six Day War had a great impact on the type of food the American Colony serves.

"We changed the menus completely because we wanted to do so," Horatio says. "First of all, since the old days we have revolutionized our facilities. Before 1967, we only had a couple of ice-boxes. We got our first walk-in fridge in 1970. Before, we had to import our meat from Scandinavia; now we order only local fresh meat, because we find it better. Our fish had to be brought from Akaba; now we can get it from Jaffa."

Although the American Colony is not kosher, it attracts a large number of Jews. Between 1948 and 1967, of course, they hardly ever saw a Jew. They do not get as many Jewish groups as the kosher hotels; travel agents find it easier not to enquire as to the degree of kosherity wanted by their clients, and simply send them all to hotels approved by the Rabbinate. But many Jews come on their own to the Colony. Quite a few Israelis stay there — attending the Saturday lunches at the American Colony is now an established tradition among non-kosher Jerusalemites and Tel Avivians.

Nevertheless, since June, 1967, our problems have been those of dealing with a boom, trying to maintain very good service for very many visitors."

DAVE ROTHSCHILD, of Fink's Bar, runs another major hangout for journalists and other discriminating eaters and drinkers in Jerusalem. His bar-restaurant is in the centre of the city. Way back in the 1940s, when the Press Information Office was in Ben-Yehuda Street, journalists made Fink's a gathering place, especially after the King David Hotel was blown up. They returned in droves for Operation Kodesh (the Sinai Campaign), the filming of "Exodus," and the Eichmann trial.

Dave kept open every night of the Six Day War. On the night of Monday, June 5, he had two guests, one of whom slept there through the shelling; on Tuesday night there were several members of the staff of *The Jerusalem Post* and Zubin Mehta, the conductor, who had rushed to Israel; by Wednesday night the bar was so packed there was no breathing-room.

Casual mention of Fink's is also desirable if you write a book about the Middle East. Richard Starnes, the Washington newspaperman, even threw in a reference to Fink's in an excellent thriller about an Arab desert country, far from Israel: his hero, in a bleak hot situation, wishes he was eating strawberries in Fink's. Why strawberries and not goulash or chateaubriand I don't know.

"As far as the tourist side of our business is concerned," Dave says, "the Six Day War was of course very beneficial for all restaurants in western Jerusalem. It is true that we face greatly increased competition because the new luxury hotels have very good restaurants, and there are also good restaurants in eastern Jerusalem, but the flood of tourists has become so great that the competition doesn't matter. In fact, in my opinion, quite the opposite is true: it's very good for all of us when tourists can choose a different type of restaurant every evening. And there are so many tourists staying for longer periods in Jerusalem than they used to that there are ample clients for all of us."

BEFORE 1948, very few Arabs ever came to Fink's; this has remained true since 1967.

What has affected the restaurants on the west side of the city adversely is the government assault on the standard of living of Israelis, particularly since the reform-wiped-out expense account buying.

"We used to base our custom on one third tourists and two thirds local clients. Now it's fifty-fifty. The reason is very simple. Costs of raw materials have soared, so we have had to raise prices. A very good meal for a couple in a good restaurant may cost IL250, about \$25 or \$5 marks. This is very cheap compared to international prices. But what Israelis can afford to pay such a sum? Even Israelis who want to celebrate a wedding anniversary end up deciding to do so at home — on a wife's back. I don't blame them."

"Still, as long as the tourist boom goes on, no restaurants can complain. Nobody is going bankrupt; they're just living more and more on tourists. Which is probably what the government wants. Still, I'm sorry for the Israelis, who can't afford to go out for a good meal outside the home even occasionally." □

## Street names

Moshe Kohn

JERUSALEM is probably an outstanding example of a city whose denizens often do not know where a particular street or neighbourhood is, even though it may be right around the corner from where they have been living for years, and do not know when and why their particular street or neighbourhood was given the name it bears. This is a pity, because Jerusalem is probably unique in the vast range — chronological, geographic, and personal — of stories that the names of its streets and neighbourhoods tell.

Zev Vilnay, the "dean of Israel's guides," has done much to fill this knowledge gap in his four-volume work on Jerusalem, of which volume 4 contains a list of street names and their meanings. Now Professor Vilnay's teacher, octogenarian David Benvenisti, has brought out a paperback, pocket-sized *Rehovot Yerushalayim* ("Jerusalem's Streets," published by Yuval Tnl, 288 pp., together with a special edition of the Government Department's 1:12,500 Jerusalem map, IL27).

Every resident of and visitor to the city should get a copy of this handy book with its key to an unparalleled journey through history. It should be translated at least into the major "tourist languages," so that those who do not know Hebrew might also share this adventure. Before this is done, however, and before the book goes into a second Hebrew edition (which I hope it will), it should be carefully edited so that a few annoying mistakes and omissions are corrected.

For example, meanings of Arabic street names should be given, and not only the Hebrew names of those streets, which sometimes are not a translation of the Arabic.

THE NAME of the street in Ramat Dania memorializing the artist Abel Pann is vowelized as though it were pronounced "Pan." Hanoeh Albeck's name is vowelized "Alback." Vishnitz is vowelized "Vishnitz"; Shneur Zalman Heshin is "Hashin"; the poet Yaacov Cahan is "Cohen"; "Murlistan" is "Moristan"; Nissim Bechar is "Bachar"; Jose de San Martin is "Sent Martin." There are others.

Many or most of these errors may be the fault of the people who make Jerusalem's street signs, or of the member of the Municipal Street-Naming Committee who spells out the names and their transliterations for the sign-makers. Benvenisti should correct these and similar errors for any future editions of this book in any language, and as a veteran member of the above Committee he should persuade its namespeller to check the names in a reliable encyclopaedia.

One more criticism: Often we are told only that a street is named after the synagogue or yeshiva situated there. I should therefore also like to know the origin and meaning of the names of those institutions.

But perhaps, with Benvenisti's book in my hand, I ought to walk there and ask someone. □

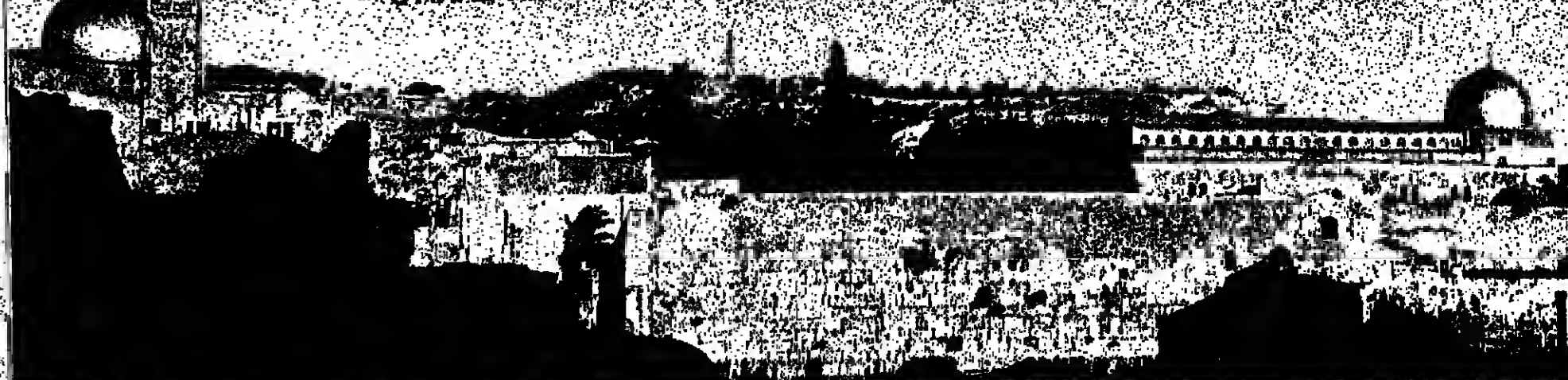
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A TALE of two cities that became one.

A tale of two peoples that didn't. A decade so filled with event and portent as to mark a distinct epoch in the 4,000 years of Jerusalem's recorded history.

The stony hills surrounding the approaches to ancient Jerusalem suddenly swallowed by a metropolis.

Arab *refugees* men reappearing with their seek in the streets of Jewish Jerusalem and singing out for junk in remembered Yiddish.

Arab bombs exploding in the Jewish market place. Jewish shoppers shoving the Arab market place.

A world interest so intense that the eviction of a single Arab family from the Old City's Jewish Quarter or the construction of a high-rise building becomes the subject of international headlines and diplomatic queries.

Palestinian Arabs and Israeli Jews living together in the same city and doing business with each other each day for 10 years while the problem of Arab-Jewish irreconcilability is pondered in the major capitals of the world.

A decade since the removal of the barriers separating eastern and western Jerusalem caused both Arabs and Jews to fear that the gates of hell had swung open. The fears of rape and massacre did not materialize. Neither did any notion that Ishmael and Isaac would embrace on the Temple Mount. The two had the opportunity, however, to note, for whatever it is worth, that the other has a human face.

Ten years ago there were two Jerusalems — hostile neighbours trying to ignore each other's existence. Each was a geographical dead-end, cut off from the mainstream of life in its respective country. Each was an economic backwater losing more people to internal migration than were coming in from elsewhere in the country, although Israeli Jerusalem more than made up the difference with aliyah. Israeli Jerusalem was a sleepy government and university town, the country's third largest city. Jordanian Jerusalem lived on tourism and was deliberately inhibited from growth by Amman, which feared its development as a political counterweight to the Hashemite capital.

On June 5, 1967, Jordanian guns opened up on the Jewish city as King Hussein ignored an Israeli plea to stay out of the conflict which had broken out a few hours earlier with Egypt. The guns fell silent two days later as Israeli paratroopers breached the Lion's Gate and reached the Western Wall. The king had lost his gamble. One hundred ninety five Israelis and 845 Jordanians were dead. Eight hundred buildings were damaged. Jerusalem, after 19 years of division, was again one city.

THE DECADE since has been marked by the most intensive development the city has known since King Herod 2,000 years ago. The city was tripled in size by the incorporation of former Jordanian territory and within seven years became the most populous in the country. The government expropriated almost a third of eastern Jerusalem territory — the bulk of it rocky, non-arable hills — for the construction of nine housing developments. They were sited on clear strategic lines. Four of them — Gilo, East Talpuz, Neve Yaacov and Ramot, each bigger than most development towns — were cast in a wide arc around the outermost edges of the

city. Five others — Ramot Eshkol, French Hill, Ma'ot Dafna, Sonhedrio Hamurhevot and Givat Hamivtar — were built across the battlefields of the Six Day War to link Jewish Jerusalem with Mount Scopus. (The 1967 battle in Jerusalem had pivoted on the effort to effect that link-up).

There are already close to 40,000 Jews living in these new developments, about 15 per cent of the city's Jewish population. The 11,000 apartments which have been finished there so far are to be increased to 28,000 in about five years, making the Jewish population of eastern Jerusalem almost comparable to the Arab population there.

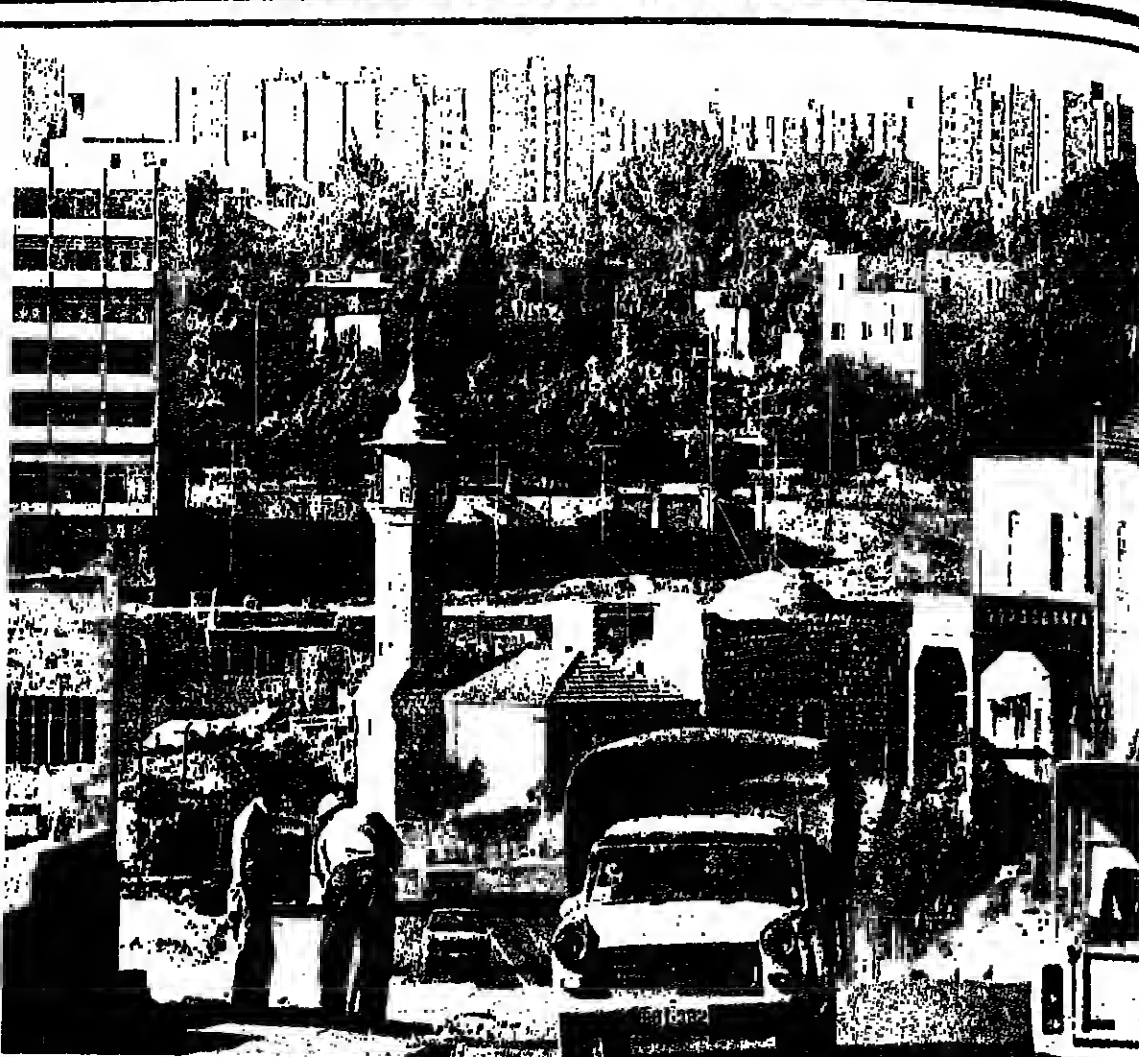
The government has succeeded in creating a physical ring around Jerusalem that would make it difficult ever to pry the city apart again. It has been less successful in its other major objective — reinforcing the Jewish presence demographically. The September, 1967 census recorded 197,000 Jews and 71,000 non-Jews. (The non-Jewish figure includes 6,000-5,000 non-Arabs such as Armenians and other non-Arab Christians. However, in spite of the influx of olim and the transfer of some government offices from Tel Aviv to Jerusalem, the Jewish element has slipped from 76.4 per cent to an estimated 72.5 per cent. According to an estimate made by Dr. Uziel Schmeltz of the Central Bureau of Statistics, the population of Jerusalem this month is 670,500, of whom 286,500 are Jews and 102,000 non-Jews.

The city's population has increased by more than a third in the past decade. While the average Jewish annual increase was 3.3 per cent — considerably higher than the national average — the non-Jewish rate has been 6.6 per cent. The reasons for the Arab figure are a higher birth rate, a substantial decrease in the mortality rate, and a halt to the emigration from eastern Jerusalem which prevailed throughout the Jordanian regime. The economic boom has even drawn in-migration from across the Jordan under the family-reunion scheme. In addition, there are probably several thousand Arabs from Judea and Samaria who have taken up residence illegally in eastern Jerusalem and whose presence is not reflected in the official population figures.

THE RELATIONS which have developed between Arab and Jew during the decade have been shifting and ambiguous. They add up, however, to co-existence — a less satisfactory condition, perhaps, than friendship, but still infinitely superior to imaginable alternatives.

The western Jerusalem economy and the Arab work force have grown dependent on each other. Arabs from eastern Jerusalem, Judea and Samaria constitute about 15 per cent of the 110,000-member work force in the Jewish sector. In construction, they make up the great bulk. The Jerusalem Labour Council reports that most eastern Jerusalem wage earners, now draw salaries 60 per cent higher than those paid by eastern Jerusalem employers.

It is in the market place that contact between the two peoples has been most widespread. The Israeli shoppers flooding the ancient shuk immediately after the Six Day War were soon followed by Israeli businessmen establishing regular commercial links. Goods manufactured or imported by Israel constitute the bulk of wares in East Jerusalem



## TWO CITIES INTO ONE

Abraham Rabinovich

shops. Arab merchants have proven adept at seeking out Israeli suppliers who can supply goods on favourable terms and some Arab merchandise — from spices to souveniers — moves the other way into West Jerusalem and other parts of Israel.

Municipal sources speak of five Arab-Jewish partnerships in Jerusalem but a knowledgeable West Jerusalem lawyer says the number is a good deal greater including Arab sheep merchants working with West Jerusalem butchers and Jewish merchants taking advantage of the lesser taxes collected in East Jerusalem to tie in with an Arab outlet.

It is no one's intention to make Zionists of eastern Jerusalem's Arabs, but 9,000 of them (including 7,000 workers' wives) are members of the Histadrut, which assures them the same pay and benefits as Jewish workers. Arab and Jewish workers sit together on works committees in western Jerusalem factories and in a few places Arabs are chairmen. They participate together in social and cultural activities, and many of the workers have visited each other's homes. Although hardly any eastern Israeli businessmen as establishing regular commercial links. Goods manufactured or imported by Israel constitute the bulk of wares in East Jerusalem

Jerusalem voted in the national

Histadrut elections in 1976.

The David Yellin Teacher's College in Beit Hakerem, which has been producing Jewish teachers for the past 63 years, began accepting eastern Jerusalem girls three years ago. The first group of 26 graduated last year after completing a special course taught in Arabic. Each summer thousands of youths from both sides of the city participate in the Municipality's Youth Capital, and periodic sports contests are held between Arab and Jewish youth clubs.

Perhaps the closest Arab-Jewish integration is in the underworld. Here, Arabic-speaking Jews and eastern Jerusalem Arabs, sharing a common subculture, have put their faith in each other to the extent of pulling off armed robberies together. The police contend that these gangs have been broken up, but fringe-economy contacts continue. Western Jerusalem street-gang workers say their Jewish charges and their Arab counterparts are at ease in each other's company. "If there's a bomb explosion in town, the Jewish youths will begin beating up their Arab friends," says one gang worker.

"Otherwise there's solidarity." The police are likewise integrated. Arab and Jewish policemen engaging in joint patrols. Most of the policemen seen on the streets of the Old City are local Arabs, some of whom can also be seen directing traffic in western Jerusalem.

In spite of the extensive con-

tacts, the occasional personal friendships, the not infrequent good humour, and the undoubted prosperity of the past 10 years eastern Jerusalem's Arabs would devoutly wish away Israeli rule tomorrow if they could. May it be a political animal, no more so than in the Middle East. The Arabs feel that Israel is altering the "Arab character" of Jerusalem and endangering the Arab way of life by exposing it to an "alien" culture. Jerusalem's Arabs would not be bought by higher salaries or improved services. The Jewish authorities knew this but pressed them anyway.

The thousands of suburban houses — villas by Israeli standards — built over the hills of eastern Jerusalem in the past 10 years attest the unprecedented prosperity achieved by Jerusalem's Arabs, particularly labourers under Israeli rule. Before 1967, 1 per cent of eastern Jerusalem's homes had no running water and 60 per cent had no electricity. Today, only 10 per cent remain without running water and electrically every house has electricity. In a massive operation, the city of the Old City are being pulled in order to insert a modern infrastructure.

Where no park or playground existed in Jordanian Jerusalem there are now six. Where no kindergarten existed there are now 60. Where no lending library for adults existed, there are now four plus a mobile library reaching outlying villages. Where only 73 families received welfare

payments under Jordanian rule, 900 families receive them under Israeli rule and 4,500 families receive pension payments and survivor insurance from Israel's National Insurance. In addition, 8,000 eastern Jerusalem families with three or more children receive monthly National Insurance allowances for each child just as do large Israeli families. These payments are made in spite of the fact that the eastern Jerusalemites have chosen to remain Jordanian citizens and that Israel has no interest in promoting the Arab birth rate. A special government fund has also provided more than 4,000 mortgage and business loans to eastern Jerusalemites, whose own banks closed in 1967.

More has been done to promote Arab culture in eastern Jerusalem in the past 10 years than was ever done under Jordan. This includes the subsidizing of the first professional theatre group there, expansion of community centres, arrangements for schoolchildren to attend an Arabic play and an Arabic musical performance every year, and even the provision of a Jewish dance teacher to launch an Arabic dance troupe when an Arab teacher could be found.

UNLIKE the Arabs living under Israeli rule since 1948, eastern Jerusalem Arabs have not had close ties with the Arab world cut. Besides crossing the Jordan bridges in either direction at will, they maintain their Jordanian citizenship while remaining officially residents of Israel and citizens of an Israeli city (with the right to vote in municipal elections). Eastern Jerusalem residents were originally required to study a curriculum similar to that of Israeli Arabs, but they now study a Jordanian curriculum for six hours of Hebrew and Arabic, which enables them to go to study at Arab universities.

Have eastern Jerusalemites' attitudes towards Israel changed at all during these 10 years? "They knew us as devils before," says David Ayalon, Secretary of the Jerusalem Labour Council. "I think we've dissolved these preconceptions and created an understanding that there is a possibility of co-existence."

An increasing number of Arabs, say Israeli experts, would like an open rather than a divided city. This would mean Arabs and Jews exercising sovereignty over their respective parts of the city but passing freely from one side to the other. Although this might seem an ideal solution to many, Mayor Teddy Kolek believes it would allow terrorists to turn Jerusalem into a Beirut overnight.

Says Zvi Ron, Kolek's adviser on eastern Jerusalem affairs: "Maybe the Arabs here hate us less than before, but they don't love us. They regard themselves as entrapped by the Arab nation and the protection of Jerusalem. But we have created a situation where they and we can live with for a long time. We must continue to avoid increasing tensions. Ten years of contacts has made the beginning of an atmosphere of tolerance. We're in a long historic process, and we need patience and a long wind."

Historical processes are not things people think about when they get up in the morning, even when they are the principal actors. For Jerusalemites, the changes that have affected their lives during the past 10 years have had little to do with the big questions of war and peace, Jews and Arabs.

The texture of the city has been



altered physically, socially and culturally. High-rise buildings, some of them taller than 16 stories, have punctured the Jerusalem skyline for the first time. ("These buildings could only have been conceived in a divided city where you weren't thinking about what the skyline would look like from the other side," says architect Moshe Safdie.) The number of cars entering the city via the Tel Aviv road or passing through Zahal Square downtown has quintupled in 10 years. The seven coatered traffic lights in Jerusalem in 1967 have become part of a network of 62 offering "green wave" flows. Sixty kilometres of roadway and 182 kilometres of sewage lines have been built.

The government channelled more than twice as much money into Jerusalem in the first five years after reunification than it had during the previous 12. In addition to the new housing developments, enormous resources were invested in the reconstruction of the Jewish Quarter and of the Hadassah Hospital and Hebrew University facilities on Mount Scopus.

Little was done, however, to strengthen the outmoded city centre groaning under the weight of the additional population it now had to serve. The plan for a Ben-Yehuda Street mall has remained stalled. The number of private offices doubled during the decade, and the government increased its floor space by a third but with little new construction to accom-

modate them. So the offices have spilled over into Rehavia and other residential neighbourhoods.

The population in these neighbourhoods near the centre declined substantially while the western garden suburbs of the 1970s — Beit Hakerem and Bayit Vegan — increased their population by two thirds in the five years after the Six Day War.

Jerusalem's skyline is less innocent than it was 10 years ago but the city was fortunate that the main thrust of development was diverted to the periphery, thus sparing the older neighbourhoods — possessors of much of Jerusalem's charm — the bulldozers of urban renewal.

This diversion gave time for second thoughts. Plans for highways cutting through the heart of the city were dropped. Limitations were placed on high-rise construction. Plans for preservation of old neighbourhoods and hundreds of buildings were drawn up.

In spite of a few blots on the landscape like the Plaza Hotel and French Hill, the city is more beautiful than it was 10 years ago. The ugly anti-sniper walls and the ruins of no-man's land are gone. Some of the best views in Jerusalem were opened up by the demolition of the ruined buildings outside Jaffa Gate and by renewed access to Government House ridge and Mount Scopus. An elaborate open-space system has been developed, including a 3,000-dunam national park around the Old City. Apart from the creation of the new ring of housing

developments, this open-space system may be the distinguishing mark made on the city during the decade.

The Municipality's gardening department has almost transformed the city by itself with a green matrix that softens the stoney character of the desert-fringed city. On the eve of the Six Day War, there were 23 parks covering 100 dunams. Today, there are 170 parks covering 1,700 dunams. The six children's playgrounds that existed then have grown to 78 and 180 "vest-pocket" parks have been created where only three existed before. Traffic islands are now lush with flowers. Around the fringes of the city, the Jewish National Fund has planted more than 2,700 dunams of forests.

Beginning six years ago, a score of sculptures were installed in public places including the last monumental work of Alexander Calder, a 12-metre high stable, just installed in Holland Square at the top of Mt. Herzl.

Slum areas like the Ketsamonim have been upgraded and others like Yemin Moshe have been renovated for luxury housing. The derelict Turkish Khan (inn) was converted to a handsome theatre, and century-old Mishkenot Shaananim has likewise been infused with new life as a guest house.

Housing conditions have improved considerably. The 80,000 apartments built in the Jewish sector in the past 10 years were almost half as many as existed in 1967 and were generally larger and better built. (Four-room apartments constituted 40 per cent of the units built in 1970, compared to eight per cent in 1961.) High-rise living, unknown in Jerusalem before 1967, became a commonplace. To answer the greater demand for privacy, hundreds of terraced apartments were built.

Apartment were, in fact, being built faster in recent years than occupants could be found to fill them. "The problem of Jerusalem isn't housing but employment," says the Housing Ministry's Jerusalem district director, Shmaryahu Cohen.

In spite of vigorous efforts to expand Jerusalem's modest industrial base (non-smokestack) in order to offer a greater variety of employment opportunities, the percentage of the Jewish population employed in industry declined from 14.5 to 11.4 while employment in public services rose from 43 per cent to 49 per cent. The government, with 14,000 employees, remained the largest employer.

The united city saw new commercial patterns developing. The tourists flooding the city preferred to sleep in western Jerusalem, where the number of hotel rooms tripled, and to shop in eastern Jerusalem, where the number of souvenir shops tripled. The number of bars and nightclubs increased from 12 to 28 by 1975 while the number of kiosks in western Jerusalem declined from 156 to 144. There was only a modest increase in personal services since 1967 — the number of doctors increased by 25 per cent and of barbers by seven per cent — but the number of engineers, insurance agents and building contractors increased by about 150 per cent.

ONE OF the major achievements of the Kolek administration during the decade was the maintenance of inter-communal peace — between Jew and Jew no less than between Jew and Arab. Few cities in the world have such

o polarized population offering such varied opportunities for explosion. Tranquillity was achieved by a policy of liberality towards the Arabs (open bridges, de facto control of the Temple Mount) and towards Orthodox Jews (closing off streets through their neighbourhoods on Sabbath), and by a vigorous effort to close the gap — at least the visible gap — between underprivileged Jews, mostly from Arab countries, and the relatively privileged.

Nearly 1,000 slum families were provided apartments in the outer ring of new neighbourhoods. Thousands of others were provided subsidies through Prasot to rent apartments in town or to improve their own apartments. Where physically possible, extra rooms were added onto existing apartments in Katamon so that the residents' desire to stay in their old neighbourhoods could be satisfied. (This programme is being extended this year to other neighbourhoods.)

The Municipality invested heavily in upgrading the neighbourhoods in which olim were hastily settled during the 1950s and early '60s. It was from these neighbourhoods that the Black Panthers had emerged, disaffected youths demanding a better way of life. Parks were built to provide outdoor play space for children of large families confined by small apartments. Schools were built — sometimes at the rate of 850 classrooms a year — roads paved, street lighting installed.

Flowers and trees regularly planted by the Municipality and regularly uprooted overnight by local youths were allowed at least to take root as alienation gave way to a feeling of neighbourhood.

Once every few weeks, Kolek, flanked by his department heads, would meet with a neighbourhood committee chosen by local residents. The shouting and strident demands which marked the early meetings gave way gradually to businesslike exchanges in which problems are ticked off and decisions made on the spot on how to meet them. With most of the physical problems of the post-1967 neighbourhoods resolved, these meetings have increasingly turned to social-action programmes. (Severe physical problems still remain in pre-1948 neighbourhoods like the Bokeran Quarter.)

The network of youth clubs and 10 community centres created during the past 10 years have contributed much to social stability. Says a resident of the Shmuel Hanavi Quarter: "The young hoodlums who used to create disturbances in the neighbourhood have grown up, and their kid brothers are busy now in the evenings at the Pomerantz Centre."

The neighbourhood school has virtually been eliminated in the past nine years in an effort to reduce social tensions through integration. The bulk of the city's elementary schools now contain students from both established and poorer neighbourhoods at a roughly 60-40 ratio, according to the Municipality. Educators like Eliezer Marcus, principal of the Experimental School, say this mixing does not constitute true integration, which requires intensive efforts with the underprivileged youths and their parents to help close the gap. They acknowledge, however, that even mixing reduces social tensions.

Visible social ferment in the city has disappeared, and the crime

(Continued on page 29)

هكذا من الأصل



# עשור לאיחוד ירושלים

## מאיחוד ירושלים לאחדות עם ישראל ושלמות ארץ ישראל



ALTERNATIVE OF VALUES

מבדל

ב

### TWO CITIES

(Continued from page 27)

rate has declined, although the nature of crimes committed are more serious. The leaders of the Black Panthers have gone into politics, splitting among several parties, and the movement which sent thousands of demonstrators into the streets after the Six Day War and stirred the social conscience of the nation has dissipated.

THE MOST difficult social problem in the last four years had not been in the slums but in the shining new neighbourhoods. Entire blocs of houses were filled with slum evacuees or with new olim from Georgia or Bokhara whose cultural assimilation presented difficulties. This concentration created cores of social problems from the very start. The authorities finally came to the conclusion that it was best to disperse the slum evacuees and the olim families — one or two per building — so as to promote their assimilation. In order to overcome the negative image acquired by Neve Yaacov because of such settlement difficulties, the Housing Ministry offered mortgage terms so attractive that it managed to fill its vacant apartments there with young Israeli couples and other "strong" elements.

However, the ministry failed to resolve another major problem in the new developments — services. Although the ministry maintained with justification that it was building comprehensive neighbourhoods and not just apartments, the early settlers would have to make do, sometimes for years, without supermarkets, proper synagogues, telephones and other essentials.

One of the most notable changes in the city during the past decade has been in the cultural climate. The Jerusalem Symphony Orchestra, which drew perhaps 200 persons to its weekly concerts six years ago, now draws a full house at the 900-seat Jerusalem Theatre almost every Tuesday night. During the coming season, concerts will be repeated on Wednesdays in order to accommodate demand.

Good plays brought to Jerusalem by Tel Aviv theatre groups five years ago would perform only three or four times and then to half-empty halls, according to Jerusalem Theatre manager Avital Moesinsohn. During the past year, "Equus" was performed 16 times to full houses and other plays have done almost equally well. The Jerusalem Theatre's subscriptions have quadrupled in the past four years. Two lively pocket theatres have recently opened, and the Khan is an active centre for theatre and chamber music.

Part of the reason for the new climate is a changing population. The percentage of adult Jews in Jerusalem with at least one year's post-secondary education rose from 12.7 in 1961 to 25.2 in 1972. (In eastern Jerusalem it rose from 5.2 to 5.5 between 1967 and 1972.) Of the 72,000 increase in the Jewish population in the past 10 years, about 20,000 are new olim, the bulk of them from the Soviet Union and Western countries with a tradition of concert and theatre going.

The other major factor is Mayor Kollek, who was the prime mover

in creating much of the city's cultural infrastructure — the Israel Museum, the Jerusalem Theatre and the Khan. He has also established the Mishkenot guest house which brings world renowned artists and intellectuals to exchange views with Israeli colleagues and students. His administration has begun building the cultural audience of the future by arranging that every schoolchild in Jerusalem attend at least one theatrical and one musical performance a year.

NEVER IN history has there been such religious freedom in Jerusalem as has prevailed during the past 10 years. The Jews, of course, were reunited with the Western Wall from which they had been barred for 19 years and where their presence had been on sufferance even before. (Even during Mandatory times, they could not blow a shofar or place a Tora Scroll there.) The Moslems are unhappy about Israeli control of one of the gates to the Temple Mount, the Mughrabi Gate, but the Moslem Council holds practical control of the Mount itself and the Moslems are unrestricted in their religious practice. For Christians, unification meant easy access between holy places on both sides of the city and the lifting of land-purchase restrictions enacted by Jordan.

The world still does not recognize Israeli rule over the Old City and the rest of eastern Jerusalem. Visiting national leaders have their national flags removed from their cars when they cross the former green line in Jerusalem, and the diplomatic corps still imbibes its soft drinks at Independence Day receptions just outside the walls of the Old City rather than join the main party inside the Citadel. Israeli officials are fully conscious that the political battle for Jerusalem still lies ahead.

IN SPITE OF all that has happened in the past 10 years, the essential character of Jerusalem hasn't changed. Its beauty is still there in the stone facing which gives a unifying texture to the various parts of the city. It remains in the picturesque alleys and courtyards of the older neighbourhoods, in the quiet and lushly planted streets of middle-class neighbourhoods rich with the smell of jasmine and in the sculpted hills surrounding the city. Late afternoon in Jerusalem is still a holy time buoyed on golden light.

The city is larger and more crowded than it was 10 years ago, but the pace of daily life hasn't quickened much. Unlike Tel Aviv, Jerusalem's streets empty quickly after the second movie showing. On Friday afternoons, one can still see the Sabbath descend on the city. The noise of buses tapers off, people begin to disappear from the streets and then, before dusk, reappear in Sabbath clothing. Friday night leisure for those not immersed in prayer or television remains confined almost exclusively to the get-together of friends in someone's apartment to discuss the fate of the nation and Tel Aviv Macoabi. In the Arab neighbourhoods, too, traditional family-centred life continues unchanged.

New realities have been created in Jerusalem during the past decade — physical, political and human. It will be the task of the next decade to ensure that grace counts for as much as pace in the city's continued development. It will be its task too to work out a way for the two peoples who dwell in the city to do so over the long run in peace and mutual respect.

## The Labour-Mapam Alignment salutes Jerusalem, our eternal capital, on the tenth anniversary of its liberation and reunification.

AT ITS RECENT CONVENTION, the Israel Labour Party reiterated its dedication to Jerusalem:

"United Jerusalem is the capital of the State of Israel. As in the past, the rights of all its inhabitants, without distinction of creed or nationality, shall be preserved. In the peace settlements, the special religious status of the Holy Places of Islam and Christendom shall be safeguarded, under self-administration."

ACTING PRIME MINISTER SHIMON PERES has frequently stressed the need to give Jerusalem pride of place in the Government's plans for national development and the absorption of immigrants.

WE OFFER OUR GREETINGS and congratulations to TEDDY KOLLEK, the Labour Mayor of Jerusalem, whose vision, energy, level-headedness and tolerance have made an outstanding contribution to the peace and progress of Jerusalem in the finest traditions of the Labour movement and the principles of Zionism.

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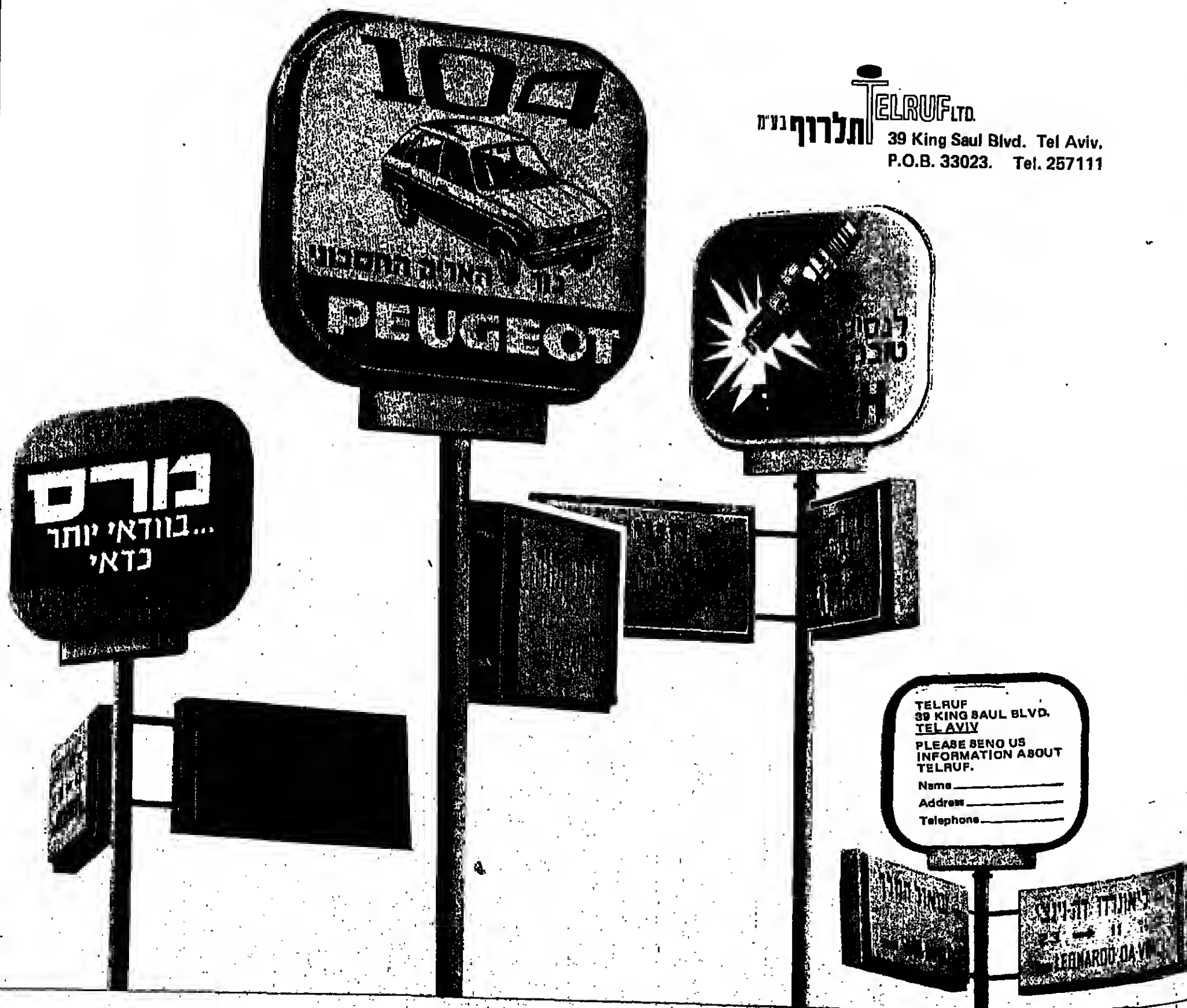
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ONE OF THE best known prophecies of Isaiah, intoned each time the Tora Scroll is removed from the Ark, is: "From Zion shall go forth Tora, (instruction) and the word of God from Jerusalem."

Even before the reunification of Jerusalem in 1987, Isaiah's prophecy had gained substantial fulfillment in the radiating influence of the Hebrew University and the burgeoning network of yeshivot and other institutions of higher learning. After the Six Day War this prophecy gained additional realization.

The most dramatic single development after the war was the return of the Hebrew University to Mount Scopus, which the University had been forced to abandon at the end of the 1948 War of Liberation. For 19 years the University regarded first Terra Sancta and then Givat Ram as its "diaspora" campus. In size, scope, and grandeur, the Mount Scopus campus already surpasses anything the original founders of the University dared to dream.

And reunification came at a moment when the University was choked for additional building space. Prominent among the University's additions after the Six Day War were the new role assigned to the Martin Buber Institute for Adult Education, and the establishment of the Harry S. Truman Center for the Advancement of Peace and the School for Overseas Students.

To the Buber Institute, the University sought to provide a single educational and cultural medium for the Arabs and Jews of the physically reunited but psychologically still-divided city. In the spirit of Martin Buber, one of the most articulate spokesmen for Arab-Jewish reconciliation, the Institute offers Hebrew instruction to Arabs and Arabic to Jews and through a varied educational, cultural, and social program, provides many opportunities for fruitful interaction between the two groups. Since the program was begun, more than 3,000 Arabs and Jews have studied each other's language at the Institute.

THE EUPHORIA following the Six Day War soon yielded to the sober realization that there was little profit in a war which brought Israel victory but no peace. This conviction led to the establishment of the Harry S. Truman Center for the Advancement of Peace on Mt. Scopus, which provided a formal framework for the study of the roots of the Arab-Israeli conflict and of approaches to its solution. While placing its major emphasis on its original objective, the Center enlarged its scope to include research into the modernization and development of newly emerging countries.

simply wanted to deepen their commitment to the Jewish people, expressed their feelings by coming to Jerusalem to study.

Thus, the modest programme of the Hebrew University for overseas students, introduced years before the war and designed to familiarize young Diaspora Jews with their Jewish heritage and to help them integrate into the University, expanded so rapidly after the war that it became necessary to institutionalize it in the form of a separate School for Overseas Students. Each year, the school attracts thousands of overseas students in its one-year, four-year, preparatory-year, academic absorption, and summer programmes.

Since 1974, the School provides an entire course of studies in Hebrew and in Biblical archaeology for the Jesuit-operated Pontifical Biblical Institute. The aim of the Institute is to train priests to teach the scriptures at the highest level. Some of the students enrolled in the Institute come from Rome, after they have completed their Christian textual studies, in order to acquire the tools they need to

## Abraham S. Hyman

prepare them for their exegetical studies. In the words of Father Francis Furlong, Director of the Institute: "If a priest is to work with the Bible, he must absorb the spirit of Jerusalem, the centre of Jewish studies, rich in library facilities, and the place where Jesus spent some of the most important years of his life."

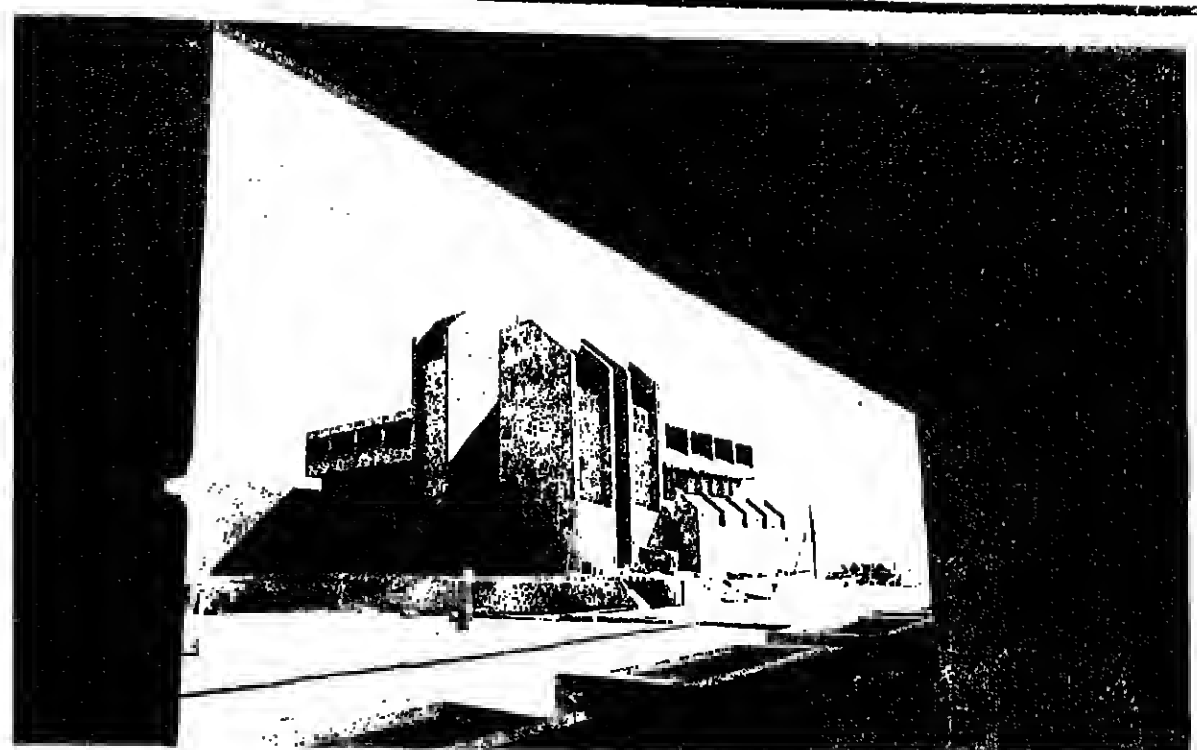
Two other Christian institutions of higher education benefited from the reunification of Jerusalem: The Institute of Holy Land Studies on Mount Zion and the Dominican-operated Ecole Biblique et Archéologique Française in eastern Jerusalem.

The Institute of Holy Land Studies is an evangelical institution attended by Christian Bible students who come here to study the history and geography of Eretz Yisrael, Israel's social structure, the theological meaning of the rebirth of Jewish statehood, and local archaeology. The Institute was founded long before the Six Day War, but its real life, according to its Director,

Dr. Douglas Young, started after the war, when the Bible land, including Bethlehem, the holy places in Jerusalem, Jericho, Shechem, Shilo, Hebron, etc., opened up to its students.

The Ecole Biblique offers an extensive programme of studies at the graduate level, including courses in Hebrew and other Semitic languages, archaeology, and Biblical exegesis to students who come from all over the world. Previously sealed off from western Jerusalem, the Ecole profited from the reunification by availing itself of the academic services of members of the Hebrew University faculty in such fields of specialization as rabbinics and the Dead Sea Scrolls. On the other hand, reunification gave Jewish Bible scholars access to the Ecole's library, regarded as one of the finest working Bible libraries in the world.

The influx of Jews from the Soviet Union into Israel, which dramatically assumed major proportions a few years after the Six Day War showed that as a result of Soviet Jewry's isolation from world Jewry, most Russian Jews had no knowledge of works



The Hebrew University's Harry S. Truman Center for the Advancement of Peace, on Mount Scopus. (David Rubinger)

# OUT OF ZION

American bo'alei t'shuva studying the Jewish source books at Or Shalom Yeshiva in Jerusalem. (Mike Goldberg)



of Jewish content that had been produced in the past half century. To make these works available to the Russian olim and to Jews in Russia, the Society for Research on Jewish Communities, founded by a group of Hebrew U. professors and other public figures, in association with the University's Research and Documentation Centre on East European Jewry, started to translate into Russian major Hebrew, Yiddish, and English works of every genre, and a projected six-volume abridgement of the Encyclopaedia Judaica.

NOT ALL the young Jews drawn to Jerusalem since its reunification have turned to secular studies. Many were attracted to a new type of yeshiva. These yeshivot, many of them established or directed by olim from the West, are sometimes called "yeshivot for bo'alei t'shuva" (for the "returning" or "repentant"), but the many hundreds of men and women attending them have included not only people who "strayed," but, mainly, people without any Jewish background. Many of them are university graduates, with masters' degrees and even doctorates in a variety of fields.

According to Jewish tradition Tora studies must be pursued for the joy of learning and as a religious duty and not as a future source of livelihood. Thus, we know that Rabbi Akiva originally supported himself by gathering and selling faggots of wood; Shammol was a carpenter; Rabbi Yohanan was a scribe, etc. It is in this tradition that two institutions, unique to Jerusalem, were established, out of devotion to Tora studies and in response to the increased demand for technologically trained manpower brought on by the rapid expansion of the Israeli economy after the Six Day War. These are the Jerusalem College of Technology, recognized by the Council on Higher Education, and Boys Town College of Practical Engineering. Both colleges train technicians and practical engineers and divide the study day between the technological curriculum and regular yeshiva studies.

For a variety of reasons, including the language problem and the fear of reprisals, Arabs from eastern Jerusalem, and the administered areas, have stayed away from the Hebrew U. However, Arabs from these areas have responded very favourably to a special teacher-training programme instituted by the David Yellin Teachers College, designed to train Arab teachers for the primary grades. The teacher candidates are taught in Arabic. This College, incidentally, was recently recognized by the Council on Higher Education.

Some other post-Six Day War institutions in Jerusalem are the Centre for the Study of Religions, which encourages students of religion from Asia, Africa, and Latin America to engage in Biblical research in existing institutions in Jerusalem; and the Institute of Statesmanship and Tora-Philosophy, established by American olim, which offers studies at the graduate level on the synthesis between science and religion and on the art of statesmanship.

The Talmudic Sages taught that of the 10 measures of wisdom in the world, Jerusalem possesses nine. With all the knowledge being disseminated in Jerusalem, may the adage about the extent of the city's wisdom also prove true. □

הכרזה מן האל



WARNING off the present with one hand, archaeologists have been digging up the past in Jerusalem with the other during the last decade at a pace that is probably without precedent in the world.

Ancient glories and disasters have been uncovered and complex historical riddles resolved by scholars operating in the field under intense pressures from the political, religious and building interests piling in on post-Six Day War Jerusalem. In the process, they have shed more light on the history of Jerusalem than have all the excavations of the past century.

When Professor Binyamin Mazar began his dig near the Temple Mount in 1968, it was presumed that after three months he would call it a season and lay down his tools until the following year, as is routine with archaeological excavations. But with a jurisdictional dispute raging around the dig site, he decided to keep on. "We saw that we couldn't stop," says Mazar's principal assistant, Meir Ben-Dov. "There were too many pressures. We weren't sure we would be able to get back in if we left." The excavations were to continue without pause for nine years.

Up in the Jewish Quarter, Prof. Nohman Avigad likewise worked virtually non-stop to keep a skip and a jump ahead of the builders sinking foundations into the ground as fast as the archaeologists could get out of the way. In the Armenian Garden just inside the city's western wall, Dan Bahat and Magen Broshi moved quickly to excavate remains of Herod's Palace before the new Armenian seminary was built over the site. Second Temple tombs accidentally uncovered by bulldozers in the northern part of the city had to be surveyed by archaeologists while building contractors, losing money with each day's delay, nervously tapped their feet outside.

IT WAS upon Mazar that the major task fell when the decision to exploit the possibilities opened up in the Old City was made after the Six Day War by the archaeological authorities — the Government Antiquities Department, the Israel Exploration Society, and the Hebrew University's Archaeological Institute. Mazar's excavation would come to measure 25 dunams, by far the largest of all the archaeological sites in the city.

It was the first time there had ever been a major archaeological probe on the fringes of the Temple Mount. For the task, Mazar would muster as many as 300 workmen and a professional staff of 30. Digging back from the southern wall and partway up the western wall, the archaeologists cut down through some 25 distinct layers of settlement covering 25 centuries — from the 8th-7th centuries B.C.E. to the advent of the Turkish period in the 16th century C.E.

Of all these layers, it was the monumental remains of Herodian Jerusalem which were clearly dominant. The archaeologists found themselves uncovering a city built on a bold scale, the capital of a vast homeland and Diaspora Jewry which took in its stride mass pilgrimages three times a year. A 64-metre-wide striae was found leading up to the Temple Mount gates from the south. Robinson's Arch, long believed to have been part of a bridge connecting the Mount with the Upper City residential area (today's Jewish and Armenian

quarters), was proven instead to be a broad striae providing another means of access to the Mount for visitors and residents of the Lower City (the Ophel).

The archaeologists found numerous remnants of the Lower City Royni Stoa which had lined the southern wall of the Temple Mount — the stoa described by Josephus as "a structure more noteworthy than any under the sun."

They also found a large stone with a niche large enough for a man to stand in. Inscribed in Hebrew was "Lebalt Hatekiya" (To the place of the trumpeting). This was the parapet stone at the southwest corner of the Temple Mount from which a priest would usher in the Sabbath with a shofar blast. Beneath the Double Gate was a rock-cut tunnel believed to have served as the entrance to the Temple Mount for priests.

IN THE Jewish Quarter, Avigad was uncovering from this period not public structures, but, for the first time, a residential area — the best neighbourhood in town, as a matter of fact. Here, where the priestly and aristocratic classes lived, he found evidence of an opulent life style and a high artistic level. "It was a luxury beyond anything we imagined," says Avigad. There were colourful frescos; fine tableware; large amphorae with Latin inscriptions that probably contained imported wine from Italy; an architectural style comparable with the best in the Hellenistic world. There was vivid evidence, too, of the catastrophe which brought Herodian Jerusalem to its end — the destruction by the Romans in 70 C.E. Beneath collapsed walls were ashes, a spearhead, and a woman's arm on a kitchen floor.

The Mazar and Avigad expeditions, along with smaller ones on Mount Zion and the western fringe of the Old City, helped fill a few of the gaping holes in our knowledge of other periods of ancient Jerusalem. A complex of large structures — apparently palaces or caravansaries — built shortly after the Moslem conquest of Jerusalem was revealed south of the Temple Mount. The existence of these impressive Omayyad buildings was unknown even to Islamic scholars.

Fifteen metres below the Jewish Quarter, Avigad found the first apparent evidence ever uncovered of the Babylonian conquest of Jerusalem nearly 26 centuries ago: four ancient arrowheads lying amidst charred wood next to an Israelite defence tower. He was also able to resolve a long-standing question about the size of First Temple Jerusalem: a seven-metre-thick city wall proving that Jerusalem of the 8th century B.C.E. was a sizeable city encompassing the western hill and not confined to the narrow Ophel.

The advent of Jerusalem as a Christian city is seen in the massive sixth-century Nea Church discovered in the southern part of the Jewish Quarter. The main north-south street of Byzantine Jerusalem, a 12-metre-wide boulevard flanked by five-metre-wide porticoes, was uncovered nearby.

Two kilometres north of the Old City, the remains of a man crucified about 2,000 years ago, his feet still nailed together, were found in a burial cave on Givat Hamivtar.

Archaeological excavations in Jerusalem began a century ago, but relatively little had been ascertained because of the built-up nature of the area and the

# DIGGING UP THE PAST



jumbled below-surface picture caused by the repeated destructions of the city and the reuse of fallen stones during later eras. The century-old findings of that intrepid British excavator, Captain Charles Warren, were of considerable help to Mazar when he started. Warren's findings indicated the lay of the bedrock and the underground Herodian stone courses in the Temple Mount wall. But he was soon beyond Warren into terra incognita — a maze of fallen stones, artifacts, and just plain dirt — the garbage heap of history. It was up to Mazar and his team to sort it out.

Ancient writings were scanned for clues. A Talmudic reference to Rabbi Gamliel and the Sages "standing at the top of the stairs at the Temple Mount" helped confirm the identity of the monumental stairway between the Ophel and the Mount. A description in the Christian Bible (John) of a stone vessel at Cana tallied with similar vessels found in the Old City dig. (John also states that the Temple Mount was built over the course of 46 years.) "Today we know that Herod didn't start or finish the Temple Mount," says Mazar. "The number 46 wasn't invented out of whole cloth." Other archaeological say post-Herodian additions were minor. The "Bible" for the Old City archaeologists, more than the Bi-

## Abraham Rabinovich

blic itself, were the works of Josephus, the Jewish general turned Roman collaborator turned historian. "He knew Jerusalem like his fingers," says Mazar. "He was a Yerushalmi (Jerusalemite). It would be impossible to understand things without him. But he helps you understand things only after you see them; he doesn't lead you to things."

Cutting through the layers of settlement, Mazar was struck by the rise and fall of the city's fortunes as it passed from greatness to neglect. "It's like Ecclesiastes," The pinnacle was Herodian Jerusalem. "It was 100 years of greatness. Wonderful planning. Magnificent buildings." In spite of the influences on Jerusalem from abroad and in spite of the splendour sought by the builders, an Orthodox austerity was maintained in artwork — geometric or botanical patterns and no pictures of animal or man, in accordance with the Biblical injunction against such images. (Avigad likewise found only geometric patterns, but Broshi on Mount Zion found the villa of an apparent backslider who had birds depicted on his splendid fresco.)

The area of the Mazar dig had not been populated since Crusader times and was physically open to excavation. But other problems were soon to manifest themselves in the form of Jewish religious interests, Moslem religious interests, and finally UNESCO political interests. The archaeological hunkered down and dug for the sake of historical interests.

THE FIRST big joust was with Sephardi Chief Rabbi Yitzhak Nissim. Jerusalem's Municipality had given the archaeological expedition two rooms to use as office space in a former Jordanian schoolhouse about 20 metres southwest of the Temple Mount. The rest of the building was occupied by the Rabbinical High Court, which objected to the use of the space. The archaeological successfully reallocated Rabbi Nissim's attempt to evict them. Before long they were seeking the Rabbinical Court in order to demolish the building and dig under it. When the Rabbinical refused, a tractor began excavating close to the building. A few days later, the building was found to be listing dangerously and had to be evacuated. It was soon levelled, and the archaeological swarmed over the site.

The Rabbinical authorities objected to any digging along the west wall of the Temple Mount, even that part south of the traditional Western Wall. Rabbi Shlomo opposed digging next to the Temple Mount wall, a stand certainly endorsed by the Moslem authorities, but Chief Rabbi Isaac Eliahu Untermyer's objections were confined to the west wall. The archaeological nevertheless began probing along the wall to its northern end. In the summer of 1968, over the objections of the Religious Affairs Ministry, they asked north of Robinson's Arch for an area opened by the razing of five houses. On Tisha B'Av eve, 200 religious Jews led by the rabbi of the Western Wall, Yehuda Meir Glez, broke through a barbed wire fence in order to pray in the disputed area and established it as a holy site. In the melee, Rabbi Getz was entangled in barbed wire added by Mazar's deputy, Ben-Dov.

Deputy Premier Yigal Allon, who came to the area as a peacekeeper, waved a stick beneath Robinson's Arch to mark the boundary between the Religious Affairs Ministry's holy and the archaeological profane, as it were. However, the holy and profane were soon to get together in the matter on their own. Ben-Dov met with Rabbi Dov Pata, the Ministry official in charge of holy sites, who personally was in favour of the excavations. He agreed, according to Ben-Dov, that the archaeological could continue digging north all the way to the ramp leading to Mograbli Gate just short of the Western Wall. In return, the archaeological would provide professional counsel to the Ministry which had started digging a subterranean tunnel north of the Western Wall in order to expose stones of the western Temple Mount wall to view along its entire length. (The tunnel would be halted after buildings in the Moslem Quarter above began to develop cracks.)

Meanwhile, the Moslem authorities were becoming increasingly anxious as the excavations on the southern wall grew closer to the Al-Aksa Mosque. "The Israeli area after something," Shlomo Hilmi al-Hajjar Committee, told a reporter. He questioned the given assurance he had been given that the digs were merely archaeological excavations. Most Arabs were convinced that the Jews had been behind the fire started in the mosque in 1969 by a mentally disturbed Australian (non-Jewish) tourist, Dennis Michael Rohan, and there was a suspicion that the Israelis might now be trying to undermine the mosque.

Mazar and his staff made a point of inviting Moslem dignitaries, including visiting Jordanian archaeological officials, for a tour of the dig. Although the Moslems continued to object, they were considerably mollified. (Ben-Dov, who understood Arabic, heard one Arab visitor say to another as they were leaving the site after a tour "Why are they driving us crazy about this in Jerusalem?")

UNESCO, however, propelled by its built-in anti-Israel majority, condemned Israel in 1974 for its excavations and barred Israel from active participation in any of the organization's regional groupings. Last year, it reluctantly permitted Israel back into its

European region.

Five years ago, the excavations, which had covered 11 dunams within the city wall — land that was part of the Jewish Quarter expropriation — moved outside to a 14-dunam area leased from local Arabs. This spring, the Mazar expedition finally came to a halt after nine consecutive years.

PROF. AVIGAD in the Jewish Quarter did not have such political problems to contend with, but he was facing a more concrete kind of pressure. The destruction of large sections of the quarter in the 1948 war and the years following opened up the quarter for excavations for the first time. But the Company for the Reconstruction of the Jewish Quarter was trying to fill up those empty spaces as quickly as possible. It was agreed that the archaeological would have first crack at any site before building foundations were dug.

Except for the first year, when some buildings were started before Avigad's team had a chance to probe the site, the agreement has been kept. It has meant, however, that the archaeological team has been working under the constant pressure of major building projects waiting to get underway.

There were similar pressures in the new neighbourhoods of Givat Hamivtar and Ramat Eshkol being built two kilometres north of the Old City in an area rich with Second Temple burial tombs. On Givat Hamivtar, it was the alertness of a local resident which atopped a bulldozer operator from covering over a tomb which turned out to contain an unusual inscription possibly alluding to the last Hasmonean king.

After a decade, the large-scale Jerusalem excavations are tapering off. Avigad estimates another season or two before the major remaining sites in the Jewish Quarter are exhausted.

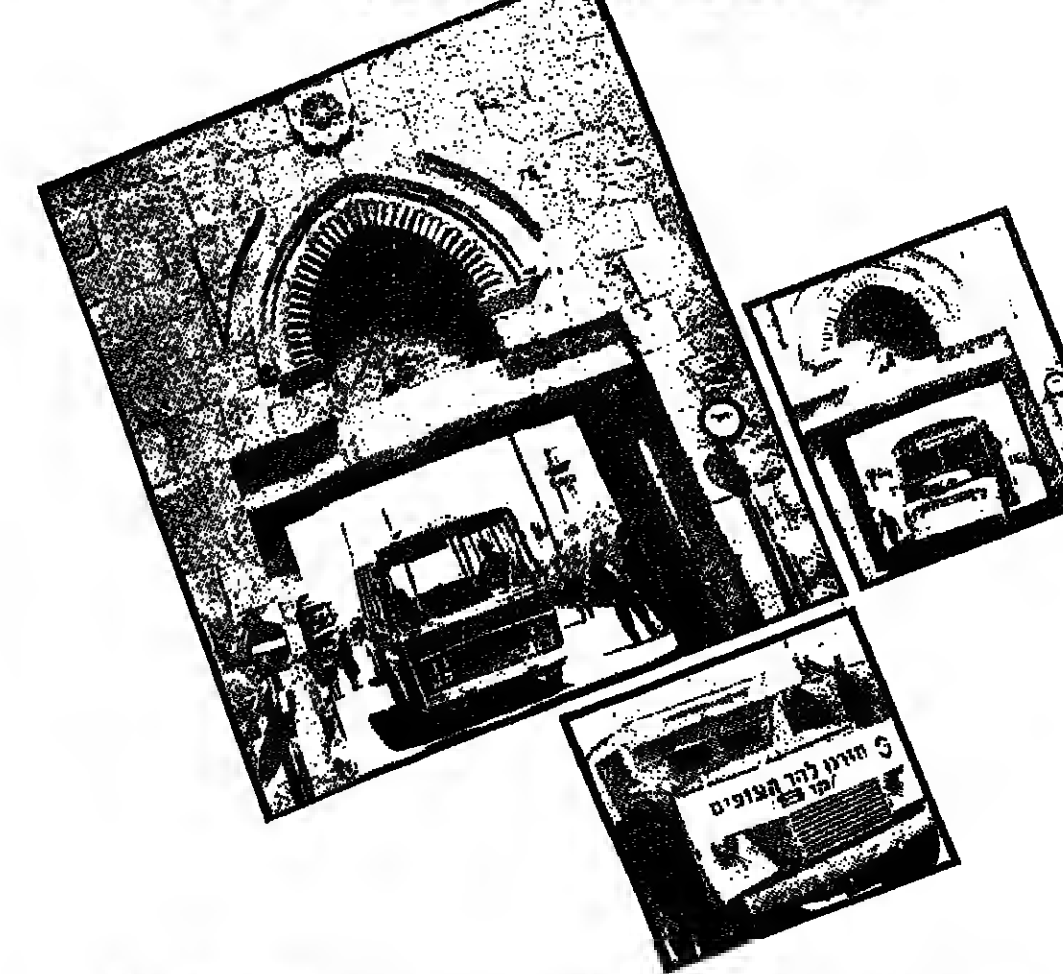
In the Mazar excavation, about 15 per cent of the total area has been left undug to allow pathways: those will be uncovered gradually in the coming years. The next major excavation will be on the Ophel, David's City, but the open area available for digging is limited.

THE CHANGES in our picture of ancient Jerusalem brought about by the excavations of the past 10 years have been enormous. In 1973, the late Prof. Michael Avi-Yonah, who designed the model of Second Temple Jerusalem at the Holyland Hotel, offered masters' degree candidates at the Hebrew U. a three-hour examination based entirely on the changes necessitated in the model as a result of the recent excavations. (Only two of the changes have actually been made.) In the four years since, numerous other finds of major importance have been unearthed.

Many of these finds will be included in an archaeological park which is to encompass the Mazar dig and digs carried out along the outside of the southern city wall north of Dung Gate by Ben-Dov. In the Jewish Quarter, major finds will either be left exposed or preserved in the basements of apartment houses which have been redesigned for this purpose.

To the casual eye, the finds may not be very impressive — rows of stones that are just distant echoes of the buildings and civilizations they were once part of. But they recount to those who pause and listen what must be the richest history of any city on earth. □

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Only 38 hours after the start of fighting, Israel forces were down in Sinai, had captured Gaza, made a major gain in the Jordan Valley, and had encircled the Old City of Jerusalem. Syrian attacks repulsed.

# OLD CITY, MOST OF SINAI FALL, TIRAN OPENED

## THE JERUSALEM POST

### Forces near Suez, West Bank taken

After 38 hours of fighting, Israeli forces were down in Sinai, had captured Gaza, made a major gain in the Jordan Valley, and had encircled the Old City of Jerusalem. Syrian attacks repulsed.



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# The meaning of Jerusalem

THE SIX DAY WAR not only changed Israel's geo-political realities. The apocalyptic character of the victory and the reunification of Jerusalem gave the military victory a meaning beyond the immediate geo-political one. It generated a new awareness concerning the Jewish people's bond with Eretz Yisrael and a new ferment concerning basic Zionist objectives.

Among those who have been struggling with the philosophical implications of the events of 1967 is a Hebrew University philosophy teacher, Shalom Rosenberg, 68. Born in Argentina to a family of Galician origin — his father is scion of a long line of rabbis — he came on aliyah in 1968, with an advanced degree in engineering. He had studied that because he had thought that "that would be practical in Israel." Soon, however, he realized that engineering was not for him and he returned to his true love, Jewish philosophy, finally getting a doctorate from the Hebrew U. in that field. An Orthodox Jew, Dr. Rosenberg is a much sought-after participant in the many forums where Jewish ideas are discussed. He says:

"Until 1967, a rationalistic approach prevailed in Zionist thinking. The main thrust of the early Zionist thinkers was toward sovereignty: We have a right to a territory like every other nation. The mystical relation of the Jews with Eretz Yisrael was not the salient one in this scheme. The Uganda proposal, in fact, brought the primacy of Eretz Yisrael into question, and it was not without a battle that it became a primary Zionist value. This early struggle made us realize that not any land would do for the restoration of Jewish sovereignty. But it was not until 1967 that the battle was finally won; that the special affinity of the Jews to the Land of Israel entered the consciousness of the people full force, the concept of Eretz Yisrael emerged as equal with that of sovereignty in Zionist philosophy."

"I remember when I first came here in 1968. I was very happy. I heard Hebrew spoken in the street. I danced on one foot. Today, I think I should atone for my actions. It didn't enter my mind that a Jew should be able to live in the Old City or that he shouldn't need a visa from Jordan to visit the rest of Eretz Yisrael. My relationship with Eretz Yisrael was based on the fact that in this place a Jewish state existed. "There's a revealing incident at the end of Rabbi Yehuda Halevi's 'Kuzari,' an incident which attests to the two elements in our tradition — that of a Jewish state on the one hand, and a relationship with Eretz Yisrael on the other. At the end of the book, the Jewish spokesman gets up, says 'Shalom,' and goes off to Eretz Yisrael. There in the land of the Khazars he has a fully developed sovereign Jewish state, and yet he is willing to leave it to go to a primitive Eretz Yisrael where he must live under foreign rule. He opts to go to a land which has nothing to boast except that it is Eretz Yisrael, is endowed with that intangible quality called

"Kedushat Ha'aretz (the holiness of the Land). "Religiously, there are two kinds of holiness: that which is holy because it serves some practical ritual purpose, like an altar, which ceases to be holy after it is finished with it, and the which is holy in and of itself, like the Land of Israel with which the Jewish people has an irrevocable bond. This bond is called Kedushat Ha'aretz. To understand its place in Zionism, it may be compared to the condition of love. Everyone needs love. That's why an individual will love a friend. It can be explained. But the Jew's relationship to Eretz Yisrael. Everyone needs a land. That is the rationalistic core at the heart of modern Zionism. But why the Jews are bound up with Eretz Yisrael — that is the mystical aspect of the relationship. 1967 taught us that this irrational bond with a motherland is a real experience."

The emphasis on the "holiness of the Land" carries echoes of Gush Emunim. Does the renewed awareness of our bond with the Land necessarily imply, as Gush Emunim leaders contend, that Yisrael areas of any price? Shalom Rosenberg does not think so. "The experience of the 'motherland' is a real experience for the Jew. But the desire for peace is real, too. Both attitudes express me, the Jew. I am Gush Emunim and I am willing to sacrifice territories for peace. President Carter recently said: 'Now I see that the territories are only a bargaining card for Israel.' But just the opposite is the case. Since 1967, we feel Eretz Yisrael to be an integral part of our being. Peace might demand that we sacrifice some of it. But to say that the territories have no significance beyond their bargaining value is to underestimate how much of our self we are willing to sacrifice for peace."

Didn't Israelis feel a special bond to the Land before 1967? Descriptions of the landscape, for example, have always played an important part in the works of our writers. "Previously, this bond existed on an individual level. In 1967 it emerged on a national level. What does this mean? Eliezer Schweig, Hebrew U. Professor of Philosophy, points out that a person can have a personal, emotional attachment to a region, to the mountains he is familiar with — but that there is also a relationship with one's area which is mediated by national consciousness. There is the national relationship with one's homeland, and not just the individual relationship with one's home. Before the establishment of the State of Israel, the Ashkenazim had developed an individual relationship with the Land. After 1948, the concept of sovereignty dominated our consciousness, and

that in 1967, when we returned to the Land of Israel, we saw ourselves returning, not as individuals, but as a nation. The categories of sovereignty and Kedushat Ha'aretz merged. "OF COURSE, the other motif that fused in our consciousness with the events of 1967 is that of Jerusalem as spiritual centre. The return to Jerusalem is perhaps the most significant consequence of the Six Day War. In fact, it is through our relationship with Jerusalem that we appreciate the significance of other holy places. I would even contend that our emotional bond with the Holy Land is an extension of what we feel towards Jerusalem. Yet there is also a difference between the two. Historically, Jerusalem has always been our centre, while the territories under our sovereignty did not always remain the same. In addition, the nature of their holiness is different. The Land involves all aspects of our lives, whereas Jerusalem was the centre to which Jews made pilgrimages of a religious nature three times a year. But characterizes a society not by the internal relations of the individuals involved, but by the relationship of the people with the centre. That centre unifies the nation. So, too, by coming to the Temple in Jerusalem three times a year on the pilgrimages, the people of different geographical areas and economic status were unified by the centre. One of the eloquent contributions to our religious sensibility since 1967 is that Jews have all over again flocked to the Western Wall to gain inspiration. "While recognizing the Wall's importance to the nation, Rosenberg is careful to differentiate between the original significance of the Temple as a place to fulfill God's will and the Wall as it is today — a symbol of the centre that once was. Fearing an overemphasis on symbolism which can deteriorate into fanaticism, and conscious of the dangers inherent in the creation of religion, Rosenberg has an approach to the Wall that is not keyed but moving: "The Wall symbolizes the place of the Temple. It is as if God has said to us: 'Wait here, I'll meet you.' " He approaches the question of redemption with the same cautious tone. "However tempting it is to declare emphatically that we are living in the period of the Redemption, we must resist the inclination to do so. We will know that it is the Redemption only after the fact. Operatively, what do we gain from the concept that this is the Messianic Era except an exaggerated sense of security? The process of Redemption tends to suspend our judgment, to make us overconfident and unrealistic. The concept of Redemption in Jewish thought is used historically, as with Pessach, to interpret events after they have occurred. "But doesn't the view that we can know the Messiah only after the fact leave us back to waiting for a



supernatural Messiah? Is there nothing for Man to do in the Messianic scheme? "I like to use the concept of *mitzva* (commandment) rather than *Gevulah* (Redemption) in relation to 1967. Gevulah is from the perspective of Heaven. It is God's blueprint for the world. Men don't have to know what God's plans are. He has only to involve himself with *mitzvot*, the precepts he must follow according to his judgment and limited human understanding. We believe, of course, that the Final Redemption will be brought about by Men's doing *mitzvot*. This is his involvement, his participation in God's processes. The important question is which *mitzvot* to emphasize, which of Men's involvements will most surely hasten the process of Redemption. We are always in the process of Redemption, but at certain times, as a consequence of historical conditions, one *mitzva* seems more relevant than others. "Early religious Zionist thought saw light, in light of contemporary circumstances, the return to end settlement of the Land, and the re-establishment of a sovereign state, as those *mitzvot* — those of men's actions — most relevant for bringing the Redemption. Change in history have made this even more true today. Political conditions in the world, the Holocaust which closed off other options, and the events of 1948 and 1967 have given priority to the *mitzvot* connected with Zionism."

Pearl of the eschatological implications of Redemption and unwilling to forgo the human dimension of *mitzvot*, Rosenberg was nevertheless willing to accept a limited concept of Redemption in a limited way. He conceded that "there are times when we seem to be at the crossroads of history, where the opportunity of Redemption presents itself and we must take advantage of the opportunity. We must make decisions to further the opportunity. "In 1948, Ben-Gurion furthered the opportunity for Gevulah by establishing the State of Israel. Today, I am not sure that settlement in the territories is the *mitzva* needed for furthering the Gevulah. It seems that there are things which take precedence over this — one is *aliya*; the other is healing the society's ills. "Rosenberg suggested another way of interpreting the events of 1967. "In analyzing Job, the philosopher Emil Fackenheim accepts the tradition of identifying Job with the Jewish people. Both endure chains of unrequited suffering. In this analogy there are several jobs. There is the Job who does not know the final pattern of events, does not understand what is happening to him. There is also the Job who at the end of the book, after all the destruction, sees his world restored. It is as if God is saying to Job there: 'I'm with you after all.' 1967 can be seen in the same light. On one hand, we cannot understand the larger pattern of things. On the other, there is a possibility that for one fleeting moment, faced with another destruction, God came to remind us that somehow He is still with the Jewish people."

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Pearl of the eschatological implications of Redemption and unwilling to forgo the human dimension of *mitzvot*, Rosenberg was nevertheless willing to accept a limited concept of Redemption in a limited way. He conceded that "there are times when we seem to be at the crossroads of history, where the opportunity of Redemption presents itself and we must take advantage of the opportunity. We must make decisions to further the opportunity. "In 1948, Ben-Gurion furthered the opportunity for Gevulah by establishing the State of Israel. Today, I am not sure that settlement in the territories is the *mitzva* needed for furthering the Gevulah. It seems that there are things which take precedence over this — one is *aliya*; the other is healing the society's ills. "Rosenberg suggested another way of interpreting the events of 1967. "In analyzing Job, the philosopher Emil Fackenheim accepts the tradition of identifying Job with the Jewish people. Both endure chains of unrequited suffering. In this analogy there are several jobs. There is the Job who does not know the final pattern of events, does not understand what is happening to him. There is also the Job who at the end of the book, after all the destruction, sees his world restored. It is as if God is saying to Job there: 'I'm with you after all.' 1967 can be seen in the same light. On one hand, we cannot understand the larger pattern of things. On the other, there is a possibility that for one fleeting moment, faced with another destruction, God came to remind us that somehow He is still with the Jewish people."

that in 1967, when we returned to the Land of Israel, we saw ourselves returning, not as individuals, but as a nation. The categories of sovereignty and Kedushat Ha'aretz merged. "OF COURSE, the other motif that fused in our consciousness with the events of 1967 is that of Jerusalem as spiritual centre. The return to Jerusalem is perhaps the most significant consequence of the Six Day War. In fact, it is through our relationship with Jerusalem that we appreciate the significance of other holy places. I would even contend that our emotional bond with the Holy Land is an extension of what we feel towards Jerusalem. Yet there is also a difference between the two. Historically, Jerusalem has always been our centre, while the territories under our sovereignty did not always remain the same. In addition, the nature of their holiness is different. The Land involves all aspects of our lives, whereas Jerusalem was the centre to which Jews made pilgrimages of a religious nature three times a year. But characterizes a society not by the internal relations of the individuals involved, but by the relationship of the people with the centre. That centre unifies the nation. So, too, by coming to the Temple in Jerusalem three times a year on the pilgrimages, the people of different geographical areas and economic status were unified by the centre. One of the eloquent contributions to our religious sensibility since 1967 is that Jews have all over again flocked to the Western Wall to gain inspiration. "While recognizing the Wall's importance to the nation, Rosenberg is careful to differentiate between the original significance of the Temple as a place to fulfill God's will and the Wall as it is today — a symbol of the centre that once was. Fearing an overemphasis on symbolism which can deteriorate into fanaticism, and conscious of the dangers inherent in the creation of religion, Rosenberg has an approach to the Wall that is not keyed but moving: "The Wall symbolizes the place of the Temple. It is as if God has said to us: 'Wait here, I'll meet you.' " He approaches the question of redemption with the same cautious tone. "However tempting it is to declare emphatically that we are living in the period of the Redemption, we must resist the inclination to do so. We will know that it is the Redemption only after the fact. Operatively, what do we gain from the concept that this is the Messianic Era except an exaggerated sense of security? The process of Redemption tends to suspend our judgment, to make us overconfident and unrealistic. The concept of Redemption in Jewish thought is used historically, as with Pessach, to interpret events after they have occurred. "But doesn't the view that we can know the Messiah only after the fact leave us back to waiting for a

supernatural Messiah? Is there nothing for Man to do in the Messianic scheme? "I like to use the concept of *mitzva* (commandment) rather than *Gevulah* (Redemption) in relation to 1967. Gevulah is from the perspective of Heaven. It is God's blueprint for the world. Men don't have to know what God's plans are. He has only to involve himself with *mitzvot*, the precepts he must follow according to his judgment and limited human understanding. We believe, of course, that the Final Redemption will be brought about by Men's doing *mitzvot*. This is his involvement, his participation in God's processes. The important question is which *mitzvot* to emphasize, which of Men's involvements will most surely hasten the process of Redemption. We are always in the process of Redemption, but at certain times, as a consequence of historical conditions, one *mitzva* seems more relevant than others. "Early religious Zionist thought saw light, in light of contemporary circumstances, the return to end settlement of the Land, and the re-establishment of a sovereign state, as those *mitzvot* — those of men's actions — most relevant for bringing the Redemption. Change in history have made this even more true today. Political conditions in the world, the Holocaust which closed off other options, and the events of 1948 and 1967 have given priority to the *mitzvot* connected with Zionism."



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